

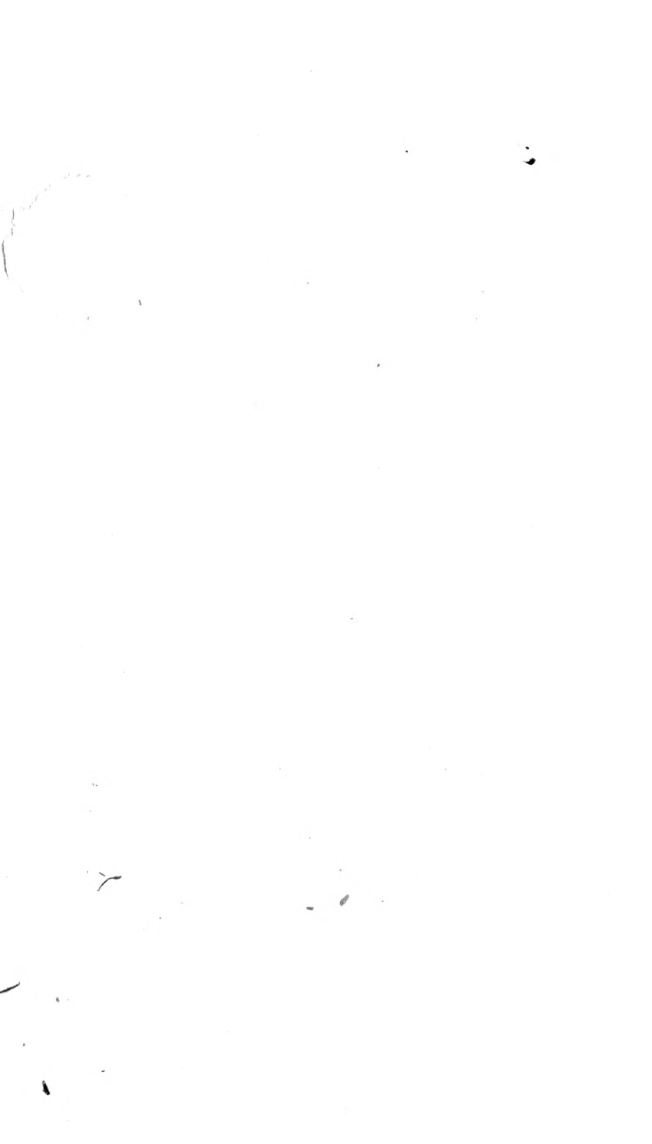
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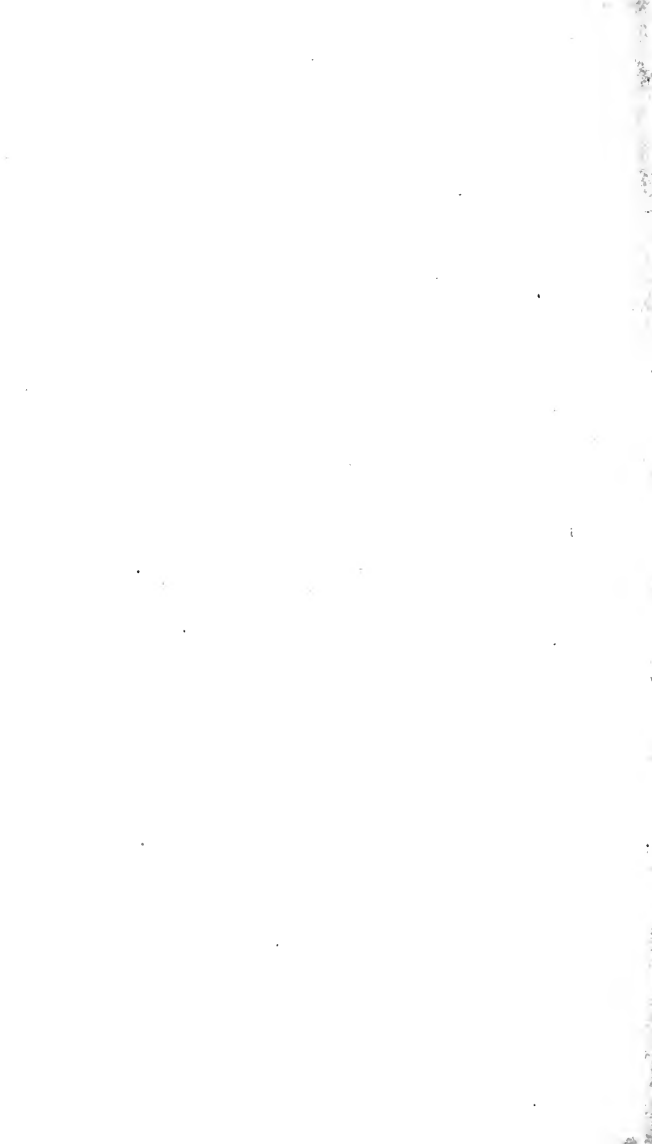
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A new version of the book of
Job







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VOL. XIX.

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A NEW VERSION
OF
THE BOOK OF JOB ;

WITH
EXPOSITORY NOTES,

AND
AN INTRODUCTION, ON THE SPIRIT, COMPOSITION,
AND AUTHOR OF THE BOOK.

BY
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PROF. OF THEOLOGY IN HEIDELBERG.

TRANSLATED FROM THE GERMAN,
BY
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J. THOMSON, PRINTER, MILNE SQUARE.

THE
BOOK OF JOB.

CHAPTER XIX.

JOB.

1. JOB began, and spake :^a
 2. How long will ye grieve me,
And crush me with words ?^b
-

^a He again declares how deeply his feelings have been wounded by the hard speeches of the friends. Even admitting that he was justly punished on account of guilt incurred, is this punishment not sufficient ? Is it consistent with mercy thus ever to demonstrate anew to the sufferer that he is justly chastened ? And yet of this, they have hitherto failed to convince him.

^b Observe the Aramaïsm of the union of the suffix with the form תִּדְבָּרַאֲנִי for תִּדְבָּרַאֲנִי. *Vide Altling Fundament. Punctat. Ling. Heb.* p. 385 ; *Gesen. in Lehrgeb.* 348. But in the Bible of Athias we find תִּדְבָּרַאֲנִי (the Dag. in 2d Nun.)

3. Already have ye ten times^c reviled me !

Are ye not ashamed thus to stun me ?^d

4. And even if I had assuredly sinned,^e

^c **זָה** prefixed to calculations of number and time, gives to them peculiar emphasis. *Vide Gen. xxvii. 36 ; Jos. xxii. 3.* Ten times stands for often, as *Gen. xxxi. 7.*

^d After **תִּבְשֹׁן** we might expect the second verb in the infin. with **לְ**. But the future follows instead, which is the usual construction in Arabic. *Vide Gesen. in Lehrgeb. 823.* **הָבַר** occurs only here,

and receives from the Arabic **هَكَ** *obstupuit, attornitus fuit*, its full explanation, as Kromayer rightly judged. The old translators are greatly at variance about this word. *Vide J. D. Michaelis, Supp. ad Lex Heb. 529.* The form admits grammatically as little of being deduced from **כָּרַה** *to be grieved* (with the Syr.), as from **נָבַר** Hiph. **הִבִּיר** *to acknowledge* (with the Chald.), which last verb offers a very forced meaning. **תִּהְבִּירוּ** stands for **תִּהְבִּירוּ**.

^e Job was unconscious of any wilful sin. At most, he can only acknowledge some error of ignorance, (**מִשּׁוֹגָה**) : for **שׁוּג** = **שָׁגָה** and **שָׁגַג**, means always to err unconsciously. **אִם** must be supplied before the verb.

I myself must expiate my error.^f

5. If ye would magnify yourselves against me
in truth,

Ye must make manifest my shame.^g

6. Know, then, that God bows me down,
And encircles me with his net.

7. When I exclaim "Violence!" I am not
heard,

And when I cry aloud, I find no justice.

8. He hath girt about my path, so that I can-
not overstep it,

^f Literally, My error passes the night with me. The sense is, I bear its consequences. My sin is my own burthen. The proverbial expression of the original seems to be taken from harbouring a stranger who is an unpleasant guest.

^g הַגָּדִיל scil. פִּי "to make oneself great in words, or to speak proudly and loftily," *Obad.* 12; *Ezek.* xxxv. 13; chiefly with עַל "to magnify oneself against any one," without פִּי, *Psalms* xxxv. 26; xxxviii. 17; *Jer.* xlviii. 26. חֲרָפָה is the shame of sin which rests upon the unfortunate. עָלַי occurs twice with emphasis. The sense is, "If ye would become heroes in contention against me, demonstrate to me that I am really, according to your shewing, a sinner."

And spreadeth darkness over my ways.

9. He hath unrobed me of mine honour,
And torn the crown from my head.^h

10. He hath shaken me all around, so that I
fall in the dust,ⁱ

And my hopes are uprooted as a tree.^k

11. His wrath is inflamed against me,
And he regardeth me as his foe.^l

12. His hosts advanced together,
And reared a wall against me,

^h The image is taken from a king in shame and contempt deprived of his crown and robes. Job might with peculiar propriety use such expressions, as he had enjoyed dignity little inferior to kingly. But it cannot be proved from hence that he had ever enjoyed the actual honours of royalty.

ⁱ The figurative expression נִתַּן סָבִיב *to destroy round about*, that is, on all sides, is taken from a tree which is uprooted from the firm earth by violent shaking and pulling. In the following hemistich, this comparison is brought plainly before us. Concerning נִתַּן, *vide* Jer. i. 10. — הִלָּךְ is here quite in the sense of the Arab. هَلَكَ *perire*.

^k An uprooted tree never more flourishes. Even so were Job's hopes quite annihilated.^j

^l *Vide* ch. iii. 24 ; xvi. 9.

And compassed my tent around.^m

13. My brethren hath he removed to a distance,
And my acquaintance are estranged from
me.ⁿ

14. Those that are near depart from me,
And those that knew me have forgotten me.

^m *Vide* the same image in ch. x. 17. *Eichhorn* and *De Wette*, “And made, or reared, their way towards me.” Doubtless סָלַל has in general this signification. But because of the last hemistich, we prefer the original meaning of the word, “to throw up earth,” and here, for the purpose of building a fortification, a wall (סִלְלָה), and this is דָּרַךְ. *Vide Jahn in Bibl. Archeol.* ii. 2. 491.

ⁿ *Vide* ch. vi. 15. It is said in the Arabic proverb, لَا يَعْرِفُ الْإِخْ إِلَّا عِنْدَ الْحَاجَةِ إِلَيْهِ, “The brother, that is, the true friend, is only known in time of need.” *Vide Sent. Arab. Erpen. Arab.* LV. p. 55. “*Amicus certus in re incerta cernitur.*” The LXX. translate the first hemistich, ἀπ’ ἐμοῦ ἀδελφοί μου ἀπέστησαν, as if they had read thus: דְּרַחֲקוּ, which would have been more suitable to the parallelism. Thus the Syriac and Arab., but the Vulgate and Chaldaic read as we do. — The verb וָרַ seems, as Winer justly remarks in his Dictionary, to unite in one, three different Arabic

15. The slaves of my house, and my maidens,
regard me as one unknown;°
In their eyes am I become a stranger.
-

roots. The most original and expressive meaning may be found in *Judges* vi. 38, and *Isaiah* i. 6, where it is used for *squeeze*, or *press together*. Here it has a meaning equivalent to סָרַר *recedere*. But it also means *fastidivit*. Hence it means “to turn away with disgust, contempt,” as *Psalms* lviii. 4. Scheid is not averse to the union of various meanings in *torquere*, *contorquere*, *distorquere*; and he literally translates our passage, “Et noti mei studiose distorserunt semet a me.” *Vide Specimen Philol. Crit. Complect. Nov. Vers.* ch. i. Vat. Jes. p. 13.

° The Vulgate rightly translates, “Inquilini domus meæ.” For it appears from the following אֲמָהֹתַי that the גֵּרֵי בֵּיתִי do not mean those born in the house, but the males of strange birth engaged in his service. We must mark the emphasis in the contrast between גֵּר, the stranger-servant, and זָר, the master accounted as a stranger. Stranger-slaves regard and treat him, the master of the house, as a stranger. — The verb תִּחַשְׁבֵּנִי is, according to its gender, construed only with the feminine אֲמָהֹתַי, while it most commonly happens, that when several subjects are united by *and*, the

16. I call my servant, and he giveth me no answer ;^p

With a loud voice I must beseech him.^q

17. I am become hateful to my wife,^r

gender and number of the following verb, to which they all have reference, follows that of the nearest subject, by which a *zeugma* arises. *Vide Jer. vii. 20 ; Ezek. xxxv. 10 ; and Gesen. in Lehrgeb. 722.*

^p עֶבֶד is opposed to נֶר, the servant born in the house, altogether belonging to the family. He no longer obeys my commands.

^q Literally, *with my mouth*. Formerly a nod sufficed to ensure obedience, but now the master's mouth must earnestly call aloud before any one will administer to his wants.

^r Mark the increased intensity of meaning ; not only his servants are estranged from him, his wife and kindred turn from him. זֶנֶּח is here taken in the meaning of the Arab. *fastidivit, abhorruit*. The translation of the Vulgate, "Halitum meum exhorruit uxor mea," is followed by some of the moderns, who appeal to experience, because a putrid breath is one of the marks of Elephantiasis. Others (as the Syr.) translate, "I am estranged from my wife ;" so that רִיחַ, like the Arab. *فح*, as formerly נֶפֶשׁ, stands for *persona*, and זֶנֶּח in the

And I must be a suppliant to my own
brethren.^s

more truly Hebrew meaning, "to be estranged," as in ver. 13 of this chapter.

חַנּוּן is unsuitable, when taken in the ordinary Hebrew sense of *to be gracious to one, to have mercy upon one*. For the elucidation of the word we must have recourse to other dialects. In Arabic, a double verb offers itself for comparison: (1.) حَنَّ *to sigh, to complain*, (hence Eichhorn, *my murmuring, my complaint*; (2.) حَنَى in Conj. x. *foetorem emisit*, with which the Syriac ܚܢܝܐ *rancidus* is connected. This explanation is to be found in the first edition of this commentary. The explanation adopted by Gesenius and Winer is more grammatically suitable, according to which, חַנּוּתִי stands for חַנּוּתַי, from חָנָה plu. חַנּוּת *beseeking for favour*. Vide the *Lehrgeb.* 215. I only do not agree with Gesenius in repeating זָרָה from the foregoing hemistich, and translating, "My complaint has become disgusting to the sons of my mother's womb." It seems simpler to me to translate it, "My entreaty is addressed to the children of my mother's womb." By the children of my mother's womb (בְּטָנִי, as in ch. iii. 10) we understand brethren,

18. Even the wicked despise me ;
If I stood up, they would vilify me.^t

which suits the sense of the passage : “ I am reduced to the necessity of using earnest entreaty, even with those who have reposed in the bosom of my mother.” In these words there is a heightening of the meaning of the last hemistich of the preceding verse. They are, however, generally applied to Job’s own children (in which case the word would have been יְטָפִי), though this is inconsistent, as Job had lost his children. *Vide Ewald in Crit. Gram.* 580. The LXX. tried to avoid the difficulty by supposing the children to be those of concubines : προσεκαλούμην δε κολακεύων υἱοὺς παλλακίδων μου. Symmachus supposes them to have been the children of Job’s slaves, υἱοὺς παιδῶν μου : and others, his grandchildren. Eichhorn accounts for the mention of Job’s children as an oversight of the poet in the rapidity of his verse. All these explanations are rendered unnecessary by our translation, which was already adopted by Stuhlmann. For the same train of thought, *vide Psalm* lxi. 9.

^t עֲיִיל was used, in ch. xvi. 11, in the sense of *unjust, deceiver*.—אֶקְוֶה, as the ה paragog. shews, must be taken hypothetically, with אִם supplied ; for Job was literally no more in a condition to stand

19. All who were my confidential friends abhor me,
 And those whom I loved now turn against me.^u
20. My bones cleave to my skin and flesh,
 And I seek to escape only with my gums.^v

up. דִּבֶּר with בָּ to *speak against one, to abuse one*, as *Num.* xxi. 7; *Psalms* l. 20; lxxviii. 19. In ch. xxi. 11, עוֹלִי is *puer*. Hence some, as De Wette, translate thus: "Even children despise me; if I stand up, they vilify me." A comparison with the Arabic عِيَال *domesticus*, has been unnecessarily suggested by Schultens, Michaelis, and Eichhorn. The first translates it thus: "Etiam clientes egentissimi aspernantur me."

^u Literally, "men of my secret," that is, those to whom I entrusted my most intimate confidence. The demonstr. pron. הָ stands here for the relat. אֲשֶׁר, and imitates its unchangeableness, while, in the singular form, it refers to a plural. *Vide Gesenius in Lehrgeb.* 750; *Ewald in Crit. Gram.* 642.

^v Description of the most extreme meagreness. In the first hemistich, we have the firm union of the flesh with the bones under it wanting. The bones and skin hang together. LXX. ἐν δέσματι

21. Have pity on me, have pity on me, my friends,

For the hand of God hath stricken me !*

μου ἐσάπησαν αἱ σάρκες μου. Probably they read רִקְבָה instead of דְּבִקָה, "my bones are rotten," which translation has been adopted by Michaelis and Eichhorn. But our translation is sanctioned by all the old versions. The second hemistich stands thus more in harmony with the first. The sense of the second is proverbial : "I have only a very little skin remaining, viz. that of my teeth, my gums : that of every other part of the body loosens gradually, and disappears." Concerning the futur. parag. אֶת־מַלְטָה, vide ch. i. 15. In a forced manner, Michaelis, in *Suppl.* p. 1512, compares the Arabic مَلَطَ *pilis caruit*, Conj. II. *nudavit pilis*, and translates "deglabror cute dentium meorum;" by which he understands, "my beard is rooted out." Eichhorn and Dereser are of the same opinion : "On the skin of my teeth am I bald." But the epithet skin of the teeth cannot be properly applied to cheeks.

* In what a state of wretchedness and destitution did not the unfortunate Job lie ! This spectacle of woe should have moved the friends to milder sentiments. When God afflicted him, why

22. Wherefore do ye persecute me like God?
And will never be satiated on my flesh?*

should they further persecute him with their hard speeches?

* The sense of the first hemistich is, Is it not enough that God persecutes me? would you also add to the affliction by which I am visited? LXX. διατί με διώκετε ὥσπερ καὶ ὁ κύριος; The Syr. ܕܝܬܝܢ ܠܡܥܢ ܕܝܕܝܠܝܢ ܐܝܬܝܢܝܢ ܕܡܝܬܝܢܝܢ ܕܝܕܝܠܝܢܝܢ; ܠ “Why will you also persecute me like God?” No conjecture can be more unfortunate than that of Reiske, to read ܕܡܝܬܝܢܝܢ, and to translate “Wherefore do ye persecute me like a stag?” In the second hemistich is expressed the most dire attack of his enemies against Job. The eastern nations use the figure of eating one’s flesh, to express in the strongest manner calumny. *Vide Psalm xxvii. 2.* So in Chald. *Vide Daniel iii. 8.* Hence, in the Syr. New Test., the devil is called ܕܝܬܝܢܝܢ. Also the same figure is to be found in Arabic. *Vide Schultens in loco.* Thus there is an Arabic proverb ܐَڪْـلٌ لِّحْمِي وَلَا اَدْعٰى لَـاٰكِلٍ “Ipse si edam
“carnem meam, at non sinam eam edi ab alio, i. e.
“si ipse me vexare volim, at ab alio me vexari non
“sinam.” *Vide Meidan Proverb. Arab. Ed. Hen.*

23. O that my words were written down !
 That they were engraved in a book !^y
24. Would that they were written with pen
 of iron and with lead,^z
 And inscribed upon the rocks for eternity !^a

Alb. Schultens, p. 7. *Vide other parallels in Gesenius Thesaur. Phil. Crit. Ling. Heb. et Chald.* 91.

^y Thus must Job die misunderstood by his friends; they will not allow themselves to be persuaded by his protestations of innocence ! Could his words only be preserved to posterity in imperishable writing, that, at least, would ensure a more just judgment to the Unfortunate ! Mark the absolute construction in the striking prefixing of **בַּסֵּפֶר** to **וַיִּחְקֹר**. *Vide Gesenius in Lehrgeb.* 725 ; *Ewald in Crit. Gram.* 636.

^z So that melted lead should be fused into the characters engraved with an iron pen in the rock, in order to make the writing more conspicuous. Thus Jarchi rightly explains it. For other explanations, *vide Rosenmüller in loco*.

^a As long as the rock lasts, this writing shall endure, that is, long, or for ever ; for the idea of everlasting in the Old Testament is not always expressed with metaphysical accuracy, a remark of importance in explaining various passages of holy writ. *Vide Isaiah*, ix. 5, and the Comment. of

25. Yet I know^b that my avenger lives,^c
 And at length he will arise on the scene
 of contention :^d

Gesenius. The LXX. took לָעֵד for לְעֵד, when they translated εἰς μαρτυρίαν; by which acceptance they at least shew that they understood Job's reason for wishing to have his words engraved.

^b וְאֲנִי Yet I, with emphasis, viz. if not you also ! His consciousness of innocence is so strong that he is always convinced that God will at length appear as his avenger, even although this blessed appearing, after which he languishes, should not be vouchsafed to him until his body was altogether wasted to a skeleton.

^c Literally, I know my avenger is living. נֹאֵל,* Numb. xxxv. 27, with the addition הַרֵם, is the avenger of blood, who, as next of kin to a murdered person, was in duty bound to avenge him. *Vide J. D. Michaelis, Mos. Recht, Part ii. 401.* God is figuratively thus termed in reference to the innocently and unjustly destroyed Job. The sense is the same as in ch. xvi. 19.

^d אֲחֵרָיו literally, as one that comes after, when I can no longer defend myself. עֵפֶר is either

* נֹאֵל without הַרֵם, as it stands in this passage, means *Redeemer*, and not *avenger*. — TRANS.

poetically used for **אַרְץ**, or is conceived in opposition to **שָׁמַיִם**, where the expected* avenger dwells ; or, as is more probable, it is descriptive of the scene of contention, like the Latin *pulvis*. This is sanctioned by the meaning of **נֶאֱבַק**, to fight or struggle (*Gen.* xxxii. 25, 26), a denom. from **אַבָּק** *dust*. Thus in Greek, *παλαίειν* comes from *πάλη*. Jarchi finds, in the expressions of this last hemistich, a mere picture of the eternity of God, which seems unsuitable in this place. He takes **יְקוֹם** as *Isaiah* xl. 8. Thus De Wette ("and the last remaineth he upon the earth"), and also Rosenmüller in the 1st edition of his Comment. though in the 2d, he conceives **עַל קוֹם** to be taken for *support, stand by*, = **قَامَ عَلَيَّ**, as does also De Sacy, (*vide* Kosegarten Comment. Exeget. Crit. in loc. Jobi, xix. 25, 27), and **עָפָר** to stand for the *dust of the dead*: "eumque novissimum pulveri adstiturum." But the passages advanced in support of this sense of **עָפָר**, ch. vii. 21, xvii. 16, xx. 11, xxi. 26, cannot be considered as bearing upon the question, since they imply the dust of the earth on which a man rests, and not the dust into which his body is changed. And the form of words **קוֹם עַל-עָפָר**, is the most simply explained by the above translation. The translation of Jerome seems erroneous,

* Or rather, *hoped-for Redeemer*. — TRANS.

26. Yea, when my skin is no more, when this
 is broken to pieces,
 And I am wholly without flesh, yet shall
 I see God.^e

which in this verse discovers the appearing of the Messiah at the resurrection of the last day, "Scio enim, quod Redemptor meus vivit, et in novissimo die de terra surrecturus sum;" in which case, the text should so stand **וּבְאַחֲרָיו מֵעַפָּר אָקוּם**. The mode of interpretation, which in this verse and the following discovers the resurrection of the body at the day of judgment, is opposed to the original form, as well as to the connection of the passage and the spirit of the book. *Vide Eichhorn's Job's Hopes, in the General Library of Biblical Literature, i. 386; Justi's Fragments from Job, in Paulus' Memorabilia; Augustis' Theol. Papers, Nos. 16, 50, 51; and New Theol. Papers, B. i. 2, 40.* It is remarkable that J. D. Michaelis should have translated thus:—"I know that my Redeemer liveth; another I (?) will hereafter arise from the dust." *Vide his German Translation of the Bible, and his Oriental and Exegetical Library, Part viii. 184. (Vide, on the other hand, Eichhorn in the above-mentioned Treatise, page 387.) Vide Autenreith on the Book of Job, 43, and my Treatise in the Heidelberg Jahrbuch of Literature, 1824, 533.*

^e We pause at this text, so often contested, from

deficiency of grammatical knowledge. נִקְפָּי is first to be taken impersonally as third person plural, and then to be changed into the passive, as in ch. vii. 3. אִם must be supplied before נִקְפָּי, and by זֹאת (fem. for neut.) Job points with contempt to his wretched body. אַחֲרַי עוֹרִי literally “after my skin,” that is, “when my skin shall be no more.” Emphasis must be laid on the expression skin, which, if rightly comprehended, preserves from a false explanation of the verse, as if in it Job spoke of a beholding of God after the complete death of the body. While he expresses the firm conviction that God will yet appear as the avenger of his innocence, his eye immediately rests upon his skin, severely afflicted by his disease. (It may be well said of the Elephantiasis, that by it the skin is stricken, for נִקָּה means in Arabic (*Vide* نَقَف in Dict.) gravissimo ictu percussit.) “If this skin were stricken, yea, continues he with increased force of meaning, while he adverts to the flesh under the skin, even although this too should disappear through the consuming influence of disease, yet shall I (even though reduced to a mere skeleton) behold God. The præf. כִּי before בִּשְׂרָי expresses removing or distance; *without*, as ch. xi. 15; xxi. 9. According to this plan, the poet at

27. I shall behold him favourably inclined towards me ; *

length describes to us the fulfilment of Job's wish, and he is permitted, even in this life, to behold God as his avenger. For other reasons, partly illustrative of doctrine, *vide* J. D. Michaelis in *Orient. and Exeget. Bibl.* Part viii. 184, 189.

* This poor and unworthy translation of these sublime verses shows the puerilities into which learned men can fall when they are bent upon supporting a favourite system. The literal grammatical and unsophisticated translation of these verses is as follows : —

Ver. 25. וְאֲנִי יָדַעְתִּי נֹאֲלִי חַי וְאַחֲרָיוֹן עַל עָפָר יָקוּם

I know my Redeemer liveth, and afterwards he shall arise above the dust.

Ver. 26. וְאַחֲרַי עוֹרִי נִקְפּוּ זֹאת וּמִבְּשָׁרִי אֶחָזָה אֱלֹהִים

And after they have destroyed this my skin, yet from my flesh shall I see God.

Ver. 27.

אֲשֶׁר אֲנִי אֶחָזָה לִי וְעֵינַי רָאוּ וְלֹא זָר פָּלוּ כְלִיָּתִי בְּחֻקִּי

Whom I myself shall see, and my eyes shall look upon him and not a stranger ; they (my skin and flesh) failed, I am consumed in my bosom (or inward parts).

The miserable system of German divinity, with which, however, our author seems less offensively imbued than many of his contemporaries, tends to rob the Christian of his hope, by depriving the Scriptures of all their comfort and half their beauty. In these interesting remains of sacred Hebrew poetry, we trace the dawn of that light which our Lord Jesus Christ made to shine upon life and immortality. We devoutly thank God for the blessing of our church, which in so many of her offices points out to her sons the right interpretation of Scripture. How appropriately has she not introduced this beautiful passage as the commencement of the most solemn of her services !—*Trans.*

Mine eyes shall behold him, and not as an enemy.^f—

(My reins are consumed within me!)^g

28. Ye will then assuredly say, Wherefore did we persecute him?

Or how found we in him ground of contention?^h

^f אֲשֶׁר refers emphatically to אֱלֹהִים in the foregoing verse, *vide* ch. ix. 15. “Yet not as an adversary,” that is, rather as a protecting friend.” Literally, “mine eyes see (shall see) viz. Him, (which suffix may be well supplied from the first hemistich), but as one who, so far from being an adversary, is the direct contrary.” For the union of לָא with a subst. in the sense which occurs here, *vide Gesenius in Lehrgeb.* 832. Rosenmüller and De Wette overlook this important form of speech when they make רָאִי the subject with וְאֵינִי, “mine eyes shall behold him, and no stranger.” Hence arises a flat meaning.

^g This is a supplementary expression of the most longing desire for the appearing of God. כְּלִיָּוִת stands here, as elsewhere נֶפֶשׁ, for the inmost recesses of the heart, in union with כְּלָה (to faint, entirely to consume oneself with longing), as in *Ps.* lxxxiv. 3, cxix. 81, to express the most vehement desire.

^h וְרָאִי, which is most commonly construed with

29. Be ye afraid of the sword,
For wrath is by the sword punished.ⁱ

the accusative, is here united with שָׁרֵשׁ דָּבָר. לְ is a judicial expression, *the ground of the whole matter*, that is the contention. We find דָּבָר used in a similar sense for legal contention in *Deut.* xvii. 8. Although in the printed editions we read בִּי, yet exegetical rule decides in favour of the reading בּוֹ, which is sanctioned by many excellent Cod. and confirmed by all old translations. If the ordinary way of reading be retained, the unavoidable harshness will be diminished by repeating the question in מַה, “And what ground of the thing, *i. e.* what guilt is found in me?” If בִּי is the most critically certain way of reading, I should be tempted, from exegetical grounds, almost to admit a slip of the pen in the author.*

ⁱ Therefore he admonishes those who contend with him to be more moderate in their persecution of an unfortunate, having judgment before them, by which their conduct would assuredly be punished. The sword, the sharpest instrument, stands for the most severe punishment. Hence sins of the sword are those which merit the hardest chastisement.

* It would be improper to restrain one's righteous indignation at such vain and presumptuous language. A commentator, forsooth, would treat the inspired word of the Lord as he would a Greek drama! — *Trans.*

* לִמְעַן refers to an omitted “I say this.” שׁ before דִּן stands for אֵשֶׁר in the sense of *quod*, which is even so written in the Patach, *Judges* v. 7; *Song of Sol.* i. 7. This שׁ *præf.* has commonly *Saegol* under it, and belongs to later Hebraisms; as appears from its frequent use in the more recent Book of the Preacher. *Vide Bernstein in the Analecta for the study of Exeget. and System. Theol. Keil. and Tzschirner*, ii. 68. That this judgment refers to beyond the tomb, according to the opinion of Dereser, is justified by nothing in the original. Eichhorn says, “for know, he is mighty.” He thus compares with שׁ־דִּן the Arab. شَد to be strong. But since this form of such an adjective does not elsewhere occur in the Old Testament, but as דִּן (for which the marginal דִּן may be ad-

CHAPTER XX.

ZOPHAR.

1. ZOPHAR the Naamite began, and said :¹
2. Yet ! My calm consideration shall supply
me with an answer,
Because of the storm within me !^m

mitted) is common in Hebrew in the sense of judgment, which is here quite suitable, it seems better to adhere to the translation of our text. In Arabic, too, *دين* is used for judgment. *Vide 1st Sur. of the Koran*, v. 3.

¹ With the same narrowness which characterized the previous opposition of this friend to Job, he is unable to do more than again to place before the sufferer an irritating picture of the misfortunes of the wicked turning into the bitterest misery.

^m The sense is, The more I feel myself violent and excited, the more determined is my purpose, to oppose with calm forethought. *לִכְן* the particle of earnest affirmation. *Yet assuredly*, when the contrary is affirmed of that which had been asserted. *Vide Gen. iv. 15 ; Isaiah x. 24.* It is usually rendered *certo profecto*. It answers to the Arabic *لَكِنْ*, *لَكِنْ*, *لَكِنْ لَا كِنْ*, and stands literally, as the lat-

3. I must receive contemptuous rebuke,
And empty speeches beyond my comprehension gave an answer.ⁿ

ter shows in Arabic, for **לֹא כֵן**, and is thus etymologically different from **לְכֵן** *on that account*. *Vide Gesen. Comment. on Isaiah* i. 408. Here this particle, whose minute explanation is important to a right comprehension of the sense of the verse, meets the supposition which was taken as natural, that such an admonitory speech of Job's must lead to an answer of hasty anger. But no, says Zophar, although Job has undoubtedly excited me, I will, even for that very reason (**וַיַּעֲבוֹר**) having the error of intemperate indiscretion, reply with calm composure. — **שְׂעִיפִים** are earnest thoughts, as in *ch.* iv. 13. **יְשִׁיבוּנִי** "they shall answer me," viz. against Job. **חָוֵשׁ** *hastening* is here evidently used of the violently excited movement of the inner man. For other and very different explanations, *vide Schultens in loco*, and *J. D. Michaelis in Supp. ad Lex Heb.* 701. How different, for instance, is Eichhorn's translation : — "So ! Shall terror alter my judgment : and haunted with fear shall (ver. 3) I submit to contemptuous reproof?"

ⁿ The sense of the 2d hemistich is, "And this contemptuous reproof consisted of empty words overstepping my capacity." Thus I take **רִיחַ** as in

4. Knowest thou not this^o from everlasting,
Since man was placed on the earth ?^p

ch. xv. 1, for *inanitas*, and מֵן before בִּינְתִי as comparative. The adjective which expresses the point of comparison is sometimes omitted, and must be supplied according to the connection. *Vide* ch. xi. 17; *Isaiah* x. 10; and *Gesen.* in *Lehrgeb.* 690. In this comparison there is a certain irony; for the sense is, the emptiness of the speeches were so great that I could not understand them. This explanation is more favoured by the parallelism than the common one: "But the Spirit answers from my understanding," as also De Wette translates it. The contemptuousness of the reproof consisted in the empty and yet violent words.


^o Viz. what follows in ver. 5. It would be better to say, "Does not experience teach this, since the origin of the human race?"

^p The infin. absol. שֵׁם for שֵׁם is rare. This infin. must be taken *impersonaliter*, and then changed into passive. *Vide* *Exod.* ix. 16; *Num.* ix. 15. Perhaps verse 4th might be translated, "Dost thou know this from eternity (viz. what Job had said against the friends), since man was placed upon the earth?" *i. e.* as in ch. xv. 7, "Hast thou all wisdom from the beginning of the world?" Then must we render by *profecto* the הֵן at the beginning of the 6th verse.

5. That the triumphing of the wicked is short,^q
 And the joy of the arrogant is but for a
 moment ?
6. If his height rises even to heaven,^r
 And his head reaches the clouds,
7. Like his own dung he perisheth for ever ;^s

^q מִקְרֹב *from the vicinity, i. e. near* ; or transfer the meaning from space to time, *short*. For the object which is near requires from me the spectator unto him only a short space.

^r שִׂיא which only occurs here, assuredly stands for שׂוּא, and this again for נִשְׂוָא. *Vide Psalm lxxxix. 10.* Infin. from נִשְׂוָא, in meaning similar to שִׂיא ch. xiii. 11.

^s This strong comparison, which is suitably opposed to the one in the preceding verse, which depicts the pride of the sinner, is designed to excite both horror and disgust against the bad. *Vide 1 Kings xiv. 10.* The suffix tert. person. to גָּלַל seems to stand not without emphasis. גָּלַל in its known meaning, *stercus*, (*vide Ezek. iv. 12, 15, Zeph. i. 1, 7*), affords here a perfectly good, *i. e.* strong sense, and there is no need to seek for an explanation in Syriac or Arabic, as J. D. Michaelis and Dathe have done. The former compares the Syr.  "palea," and refers the suffix to עֲב "nubis

Those who saw him say, Where is he ?

8. Like a dream he vanisheth, and cannot be found,

And is chased away as a vision of the night.

9. The eye followeth him, but can discern him no longer,

And his place beholdeth him no more.^t

10. The needy oppress his children,

And their hands recover his spoil.^u

instar in coelum se sceleratus effert ; sed ut stipula in nubes a vento abrepta disperibit." The latter thinks of the Arabic جَلَّ "splendor : in ipso splendore suo perit." *Vide Rosenmüller in loco.*

^t Concerning the meaning of the verse, *vide* ch. vii. 10, שׁוֹפֵתָיו stands for שׁוֹפֵתָהּ. — שׁוֹף occurs only in ch. xxviii. 7, and *Canticles*, i. 6. The meaning of *quick* and *sharp-looking*, which is ascribed to the verb by Dathe, is sanctioned by the context. *Vide my Comment. on the Book of Canticles*, ch. i. 6.

^u Eternal justice brings retribution on the seed of the wicked ; for that which the father had unjustly acquired is now violently wrested from the children. פְּנֵי is, according to the context, assuredly the subject, and as demonstrating the principal idea, is made antecedent to the accus. בְּנָי. There is a double explanation of יִרְצֵי, 1st, Pihel of

רָצָה, according to the, in Kal, well known meaning of the Arab. رَضِيَ to be *contented*, to *please* or *appease any one*; or according to the, in Kal, still better known meaning, *to have pleasure in any one*; *to be gracious to one*; *to seek one's favor*. Gesenius: "His sons atone to the poor" (by the restoration of the property of which they had been robbed by their father). De Wette: "His sons seek the favour of the poor." רָצָה stands here for רָצַץ to *torment*, or *oppress*, or *treat violently*. Thus Schnurrer, Eichhorn, Rosenmüller, with the sanction of the old versions. The latter explanation appears to me to be the least forced. The explanation of Böckel, "His sons run about as beggars," according to which רָצָה must be taken as equivalent to רוץ, is not only deficient in regard to its verification of parallel passages, but is an explanation contrary to good taste; for we expect from beggars rather a creeping than a running; not to mention that the "about" is not expressed in the Hebrew. In the word יָדִי in the 2d hemistich, there is some doubt as to what the suffix refers, whether to the violent himself, or to his sons, so that it should be taken distributively. But it seems to me most suitable to refer it to the subject of the former hemistich, דָּלִים, also distributive. If, with other translators, we take אֵן in the sense *dolor*, we

11. His bones are full of his secret sins,^v
 And they rest with him upon the dust.*
-

might translate, "And their hands inflict his pain back again;" that is, they repay to the children of the wicked the pain which he has occasioned to them. *Vide Schultens in loco.*

^v The sense is, his secret trespasses penetrate his bones like a consuming canker. Even when the wicked stands in his plentiful prosperity and seeming righteousness, secret guilt, like secret poison, destroys his inward marrow. Thus in *Psalm xc.* 8, עֲלֻמִּים stands for secret sins. The striking and well-chosen image, which perhaps had reference to the nature of Job's disorder, is lost, if in accordance with the *LXX.*, the *Chald.*, the *Syr.*, *Hufnagel*, *De Wette*, *Gesenius*, and *Winer*, we take עֲלֻמִּים in the sense of the strength of youth, the age of youth. "His bones are full of youthful strength." *Vulg.* "vitiis adolescentiae."

* In the 2d hemistich lies the elevation of the thought, figuratively expressed in the foregoing one. At length the poison of these consuming secret sins becomes fatal. And now the body of the wicked lies in the dust annihilated, like his criminal purposes. A fine thought, and nobly expressed—"His sins rest with him upon the dust!" *Vide* a similar expression, ch. xvii. 16. Concern-

12. Though wickedness taste sweet in his mouth,

And he conceals it under his tongue ;

13. Though he spare it, and forsake it not,

And keep it still in the midst of his mouth :

14. His meat is changed in his bowels,

And becomes bitter poison of serpents within him.^x

ing the union of the verb **תִּשְׁכַּב** as tert. pers. fem. gen. num. sing. with the nom. subst. **עֲלֻמִּים** as a masc. num. plural, *vide above*, ch. xiv. 19.

^x The sense is, The fascination which sin exercises over man to his destruction, is strikingly typified by a comparison with poisonous food, of which the sweet taste at first pleases the palate, but afterwards destroys the stomach. *Vide* a similar passage in *Prov.* xx. 17 : “ Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel.” The bitter disappointment of the sinner’s expectations is described with admirable irony by the increased intensity with which he pleases himself with the sweet taste of the poisonous mouthful. Mark how well these expressions succeed one another, **בְּתוֹךְ חֲבוֹ**, **תַּחַת לְשׁוֹנוֹ**, **בְּפִיו** and **בְּמִעְיוֹ**. Many old commentators have specified some particular sin by **רָעָה**, which is the object of sinful affection in general, and is figuratively

15. He hath devoured riches to vomit them up again ;

God casteth them out of his belly.^y

considered as the לָחֶם (v. 14) of the sinner. Some have thought of covetousness and greed (*avaritia*), perhaps in reference to Job himself. But the connection of the words affords no ground for this ; and this specification diminishes the power and justness of the thought. We also mistake the sense, when we attribute to כָּחַד the idea of secrecy, as if the word refers to the secret gratification of pleasure, while it, as well as the following חָמַל and מִנַּע, refers to the sparing and gradual consumption of pleasant food, in order the longer to enjoy it. נִהְפָּךְ relates to a total change into a disagreeable contrary, as in *Psalm* lxxxii. 4 ; *Isaiah* xxix. 16 ; *Jer.* ii. 21. מִרְרָה, literally *bitterness*, stands in ver. 25 for *gall*. Poison is here understood by the word ; and it is in conformity with the opinion of the ancients, that the poison of serpents was contained in their gall. *Vide Pliny Hist. Nat.* xi. 37. But the Hebrew identified the bitter with the poisonous, as he regarded wormwood as poisonous. *Vide Cels. Hierobot.* i. 480 ; and *J. D. Michaelis, in Supp. ad Lex Heb.* 1453.

^y The strong and impressive image is in itself clear. When God himself scatters the treasure

16. He hath sucked the poison of serpents;
The viper's tongue slayeth him.^z
17. He shall not delight himself by the water-
brooks,
By streams which flow with milk and
honey.^a

which the wicked had unjustly acquired, it is done with violence. The more unpleasant are the feelings of the sinner.

^z The treasure which the wicked devoured is changed into poison; and while he violently vomits up the food which he has enjoyed, he perishes miserably. The tongue of the viper stands for poison itself, as that is the member which is peculiarly active in poisoning. *Vide Psalm cxi. 4.*

^a In the sultry East, waterbrooks are the pleasing image of flattering prosperity; wherefore Mahomet, in his description of Paradise, forgets not a plentiful supply of water. Brooks of milk and honey, are hyperbolically mentioned as images of the most luxurious prosperity. Our thoughts are directed to the land flowing with milk and honey, אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ. *Exod. xiii. 5, xxxiii. 3; Levit. xx. 24.* We have also the word חֲמָצָה thick milk. *Vide ch. xxix. 6; Isaiah vii. 15.* נַחֲלֵי נַחֲרֵי streams of floods, that is, plentifully streaming floods.

18. He restoreth that for which he hath laboured, and dareth not swallow it;^b
According to his treasure shall be his recompense, and he shall not rejoice.^c
-

^b The image is again taken from food which is taken away from one before he swallows it.

^c The second hemistich has occasioned considerable difficulty; and *Kromayer* exclaims, “Hic iterum aqua hæret interpretibus.” If we unite חַיִּיל in the form of the stat. const. with תְּמוּכָתוֹ, and join the proposition in whatever way we understand it, to the first member, the entire verse is made an even. Rosenmüller’s translation is, “reddet laborum fructus, nec abliguriet, quantumcumque ei sit restituendum:” literally, “Secundum vim, vel opes permutationis ejus, i. e. quantum justa opum aliis ereptarum compensatio requirit.” But those commentators, who feel the awkwardness and insignificance of this or similar translations, have made theirs more or less arbitrary or artificial. Thus in some Cod. בְּחַיִּיל is read instead of חַיִּיל; and the Syr. does not express ו before לֹא; thus Döderlein translates: “de opibus quas permutavit non lætabitur,” and thus Hufnagel, Dathe, and H. A. Schultens. Schultens adopts the most simple theory, which is the best suited to the parallel. membr. where he takes the form of the stat.

19. Because he ground down the poor, and abandoned the oppressed,^d

constr. חֵיל as the stat. absol. as if it was בְּחֵילוֹ כֵּן תִּהְיֶה תְּמוּרָתוֹ “Prout opulencia est, sic erit permutatio ejus.” When the form חֵיל occurs in stat. absol. it is used only to express strength in war; and therefore in that sense only can Schultens’ explanation be received. The form commonly used for the stat. const. is best suited to the sudden agreement of the two expressions, which unquestionably form a proverb. At all events, these would be the least critical difficulty were we to say that it should be thus pointed חֵיל. The expression, which is confirmed by Jewish tradition, seems the best, because, in conformity with the connection, it favours the proverbial acceptance.

^d Picture of the rudest cruelty. He not only did not espouse the cause of the poor; he maltreated them, and left them helpless. The union of the verb רָצַץ with דָּלִים (*vide* 2 Chron. xvi. 10), seems to favour the translation of יִרְצֵץ, which we have adopted in ver. 10. The force of the expression is increased by the omission of וְ copul. from עוֹב. *Vide Ewald Crit. Gram.* 654. Full of meaning, on the contrary, is its position before לֹא in the 2d hemistich, “and yet not.” The object

And violently took houses which he built not.

20. For his inward parts know no rest :^e

What he desired he suffered not to escape.^f

21. No one was able to fly from his covetousness ;

house (of which the plundering is mentioned as peculiarly shameful, in so much as thereby, according to the 2d hemistich, we are led to think of the shelter of the poor), is brought prominently forward by being placed before the verb גָּזַל. *Vide Ewald Crit. Gram.* 635. Zophar thinks of the avaricious rich man of whom mention is made in *Isaiah* v. 8, “Woe unto them that join house to house.” *Vide Gesen. Comm. in loco.*

^e שָׁלוֹם, as *adject. neut. gen.*, stands for the *subst.* *Vide Gesen. in Lehrgeb.* 650. The sense is, He was never free from desires. The expression at first seems to relate to physical hunger ; and hence Eichhorn translates, “Because he always felt hunger in his belly.” *Vide ver.* 21.

^f Literally, “What is in his desires,” *i. e.* contained in them, or what he desires. We take the ב before חֲכִימָיו for the ב *essentiæ*, Arab. *Vide Prov.* iii. 26, and my *Comment.* thereupon. Thus the hemistich, which contains the conclusion of the former one, is simply explained. For other views, *vide Rosenmüller in loco.*

Therefore should his prosperity have no
endurance.^g

22. In the fulness of his superfluity he feebleth
straitened,

And the oppression of the poor weigheth
him down.^h

^g Most interpreters translate חָיִל by “endure or continue.” The meaning which may be here applied is, “to be strong;” thus, “to continue in strength,” is the meaning which the verb has in *Psalm* x. 5. *Vide De Wette in loco, and Winer on the word.* The meaning is confirmed through the nom. deriv. חָיִל, and is found also in the Arab. حَالٌ and in the Syr. ܚܐܝܠ. The original meaning lies in the idea of turning. Hence, 1. “to turn oneself,” i. e. “on account of pain, to bear;” 2. to “turn together, to unite, to knot together,” which gives the sense of strength (as קָשָׁר); as, on the other hand, loosening is accompanied by the notion of weakness. The translation of Schultens is artificial, “Propterea nihilum parturiet fortuna ejus,” where חָיִל is taken in the sense of “to bear.”

^h Admirable picture of an evil conscience. Even although the wicked revels in the fulness of superfluity, a certain inward restraint deprives him of his perfect enjoyment. The literal meaning of the

23. So may it be ! May God send his scorching indignation to fill his belly !
And let it rain upon him for his food !ⁱ

2d hemistich is, "The whole hand of the miserable comes upon him." יָד marks the oppressing and constraining power; and by עָמַל is probably intended the person who had been plunged by the rich into misery. The entire suffering which he had heaped upon individuals now comes on himself as a punishment. There is no reason why we should, with Gesenius, consider עָמַל as neuter for עָמַל, as after him, Lange, translates, "The entire force of misery falls upon him," so that the hand must be considered active in producing the misfortune. The expression is, on the contrary, more lively and impressive when עָמַל is considered as the subject attacked by misfortune, on which the whole hand, that is, the entire force of extraneous violence, rests.

ⁱ The יָדִי standing before, shows that the proposition is to be taken as an imprecation, בְּלֶחֶמוֹ "on account of his food;" that is, "to feed him." The meaning *flesh*, as in *Zech.* i. 17, is here unsuitable for לָחֶם. After יָמִיִּר we supply the suffix, in reference to חֲרוֹן אַפּוֹ in the foregoing member. By this fiery food of wrath, with which God fills the wicked, we must understand lightning,

24. When he fleeth from the iron weapon,
 The brazen bow transfixeth him.^k
 25. He draweth the sword, and it presseth out
 of the body ;^l

of which it is said, in *Psalms* xi. 6, that God raineth it. To feel the force of the image, we must picture to ourselves the opposite nature of a refreshing rain in the desert. *Exod.* xvi. 4. — עֲלֵימֹן on them, because the wicked were mentioned collectively ; though Ewald thinks that the old plural form מֵן, used here and in other places, has been put by mistake for the mas. sg. *Vide Ewald Crit. Gram.* 365.

^k While the wicked will avoid one danger he falls into a still greater one, as proverbially, “Incidit in Scyllam, qui vult vitare Charybdin.” אֵם must be supplied before יִבְרַח. יִבְרַח to pass through, to pierce as with a dart. *Judges* v. 26.

^l שֶׁלַח the known word to denote drawing the sword. *Vide Num.* xxii. xxiii. xxxi. ; *Jos.* v. 13, which we most simply supply here as the object, while we make the Enemy, or God himself, the subject. “He draws, and the sword presses out of the body,” that is, to draw, and to run the sword entirely through the body, is one. It is generally translated, “He draws (viz. the wicked who has been struck) (the dart), yet he pierced his body

The lightning darteth from his gall—The
fears of death are upon him!^m

26. All darkness lieth hid in his treasures;ⁿ
A fire not blown shall consume him.^o

through.” Custom, and obviousness of the sense, seem to favour the proposed explanation. — In Arabic, سَلَفَ intransitive, means *to draw out*, i. e. *go away*; for instance, used of objects which are escaped.

^m The 2d hemistich confirms our translation in the first, of a sword instead of an arrow, or dart: for בָּרָק *lightning*, is used for the glittering of a sword. *Deut.* xxxii. 41; *Ezek.* xxi. 15, 20. Vide the Arab. بَارِق *fulgens*, which is frequently used to denote a gleaming sword. Gall is here placed for life, as in ch. xvi. 13. Deadly wounding is expressed in the words. אִימִים otherwise אִימִים *terrores*. Vide *Psalms* lxxxviii. 16. Thus in *Psalms* lv. 4, “The terrors of death are fallen upon me,” אִימֹת מוֹת נָפְלוּ עָלַי.

ⁿ The sense is, Every misfortune which assails the wicked has its cause in his treasures. Literally, “Every thing dark was concealed in his treasures.” חֹשֶׁךְ *darkness*, is used for dark fate, misfortune.

^o Wickedness is a self-igniting fire; in it lie the

Woe to him that remaineth in his tent !^p

27. The heavens reveal his iniquity,

And the earth riseth against him.^q

28. The prosperity of his house hath departed ;

It sinketh like a water-stream, on the day
when God is angry.^r

principles of destruction. Others understand thereby lightning.

^p Every trace of the wicked must be obliterated, *vide* ch. xviii. 15. יִרְעַ which we take as the future Kal of יָרַע may also be derived, according to Gesenius and others, from רָעָה which occurs in the sense of *sweep away*, in ch. xxiv. 21 ; *Micah* v. 5 ; *Jer.* ii. 16 ; xxii. 22. Then the translation should be, “ And it (the fire) consumeth the rest in his dwelling.”

^q Universal nature gives utterance to his guilt ! This enmity with all creation, is held up as a peculiar punishment of the wicked.

^r As gained, so spent, נִגְרָוֹת part. Niph. “ The wealth of his house is a thing suddenly thrown down.” *Vide* 2 *Sam.* xiv. 14. The root נִגַּר is a favourite word of the prophet Micah. *Vide* ch. i. 4, when it is said, כַּמַּיִם מִמָּרִים בְּמוֹרָד like water which dashes down a precipice. *Vide Schultens de Defect. Ling. Heb.* § 68, and *Vindic. Origin. Heb.*

29. This is the lot of the wicked from God,
The portion assigned unto him by the
Almighty.^s

180. For other unsuitable explanations of the verse, *vide Rosenmüller in loco*.

^s The suffix tert. pers. masc. gen. with אָנֶךָ must be taken passively. Literally, "The heritage of the share which has fallen to him." On the meaning, *vide* ch. xviii. 21.

CHAPTER XXI.

JOB.

1. JOB began, and said :

2. Hear ye now my words,^t

And let this be your consolation !

3. Grant unto me permission to speak.

When I have spoken, then begin to mock.^u

4. Doth my complaint strike a man ?^v

^t As in ch. xiii. 17, If the violent friends would, at least, consent to listen to him calmly, he would regard it as a comfort. But, on the contrary, they overwhelm him, to whom they will not listen, with mockings.

^u Literally, "Then first mock," that is, then begin to mock. He probably addresses Zophar, the last of the friends who had spoken.

^v **וְחִנֵּי** as an absol. nom. "As to what concerns me." This pleonastic setting before of the pron. person. prim. person. as the beginning of a sentence, being an Aramaïsm, is found more frequently in the works of the later Hebrew writers. *e. g.* *Eccl.* ii. 15 ; *Ezek.* ix. 10 ; *Ezra* vii. 21 ; *Dan.* x. 17. *Vide Hartmann's Philological Introd.* 373.

And why should not I, then, be impatient? ^w

5. Look on me, and be amazed;

Lay the hand upon the mouth.

6. When I think thereon, I must be afraid,

And trembling taketh hold of my body. ^x

7. Why do the wicked continue in life,

And wax old, and strengthen with power?

8. Their posterity standeth firm before them,

Their offspring before their eyes.

9. Their houses — peace without fear, ^y

And the scourge of God striketh them not.

^w This hemistich, of which the connection is not always rightly understood, contains the force of the former one.

^x Concerning the construction of this word, *vide* ch. xviii. 20. Can we wonder, that in his discourses, he broke forth in passionate complaining, when the struggle was not with mortal man, but with the Almighty himself! Behold him, the unoffending sufferer, in his boundless misery, and then reconcile it if you can, with notions of the divine justice! Is not such a contradiction enough to make us tremble? — הִשְׁמִי Imper. Hiph. here to be taken intrans. In some editions, הִשְׁמִי is to be taken in Hophal. Concerning the meaning of the verb, *vide* ch. xvi. 7.

^y *Vide* ch. v. 24. The thought which chiefly

10. Their cattle^z conceive, and cast not forth;^a
 Their cows bear,^b and have no untimely
 births.
11. They lead forth their children like sheep,
 And their young men dance.^c

excited his consternation, was, that the greatest worldly prosperity should fall to the share of the wicked, while he, Job, unconscious of crime, was fearfully tormented.

^z עֵבֶר Literally *transire fecit*, scil. *semen virile*, used concerning kine, in which sense שׁוֹר must here be taken; which, as an Epicœnum, can be construed with the mascul., while it marks a determinate feminine individual. *Vide Gesenius in Lehrgeb.* 476. In Chald. עֵבֶר is *concupere*.

^a Scil. *semen*. נָעַל (to feel disgust?) to reject something with disgust, here, “semen conceptum rejicere.” *Vide Bochart Hieroz*, tom i. p. 291. *Leipzig edition*.

^b פָּלַט and מָלַט is literally *to let escape, to drop*, and hence more than יָלַד: thus *to bring forth easily*. *Vide Isaiah xxxiv.* 15, where the word is used of laying eggs. Thus, in the first member of the verse, an easy conception is described, and in the second, a happy birth.

^c Their children disport themselves under the skies, (this is implied by יִשְׁלְחוּ they send them

12. They sing aloud to the note of the trumpet
and the twang of the viol,
And to the sound of the pipe.^d
13. They pass their lives in prosperity,
And then go in a twinkling to the realm
of the dead.^e

forth, viz. out of doors,) like the sheep of the pastures. In this picture of domestic happiness, a numerous and healthy band of children is not forgotten. $\text{רָקַד} = \text{رقص}$ *dance*. Deviating from the text, Eichhorn says, "Their sheep lead out their lambkins, and the older lambs skip."

^d The instrument עֲנַב , called by Hebrew commentators *organon*, and by recent ones *harp*, has its meaning here fixed by the neighbouring word קוֹל . The term *voice* cannot be applied to a stringed, but to a wind instrument. At all events, we must expect to find the latter enumerated in the 2d hemistich, since the former are mentioned in the 1st; and it seems probable, that the poet would, if possible, describe music in its fulness and completeness.

^e What more remained to be desired? Unbroken prosperity even to a protracted age, and then a sudden death without pain! The reading יָבִלֵּי seems preferable (on account of the thought ex-

14. And yet they say unto God, Depart from us;
In the knowledge of thy ways we take no
pleasure.^f
15. What is the Almighty, that we should serve
him?^g
- How could it benefit us, were we to ap-
proach him?^h
16. So their prosperity standeth not in *their*
hand.ⁱ

pressed in the 2d hemistich) to that of יְכַלִּי which expresses the same sense, though more generally.

^f The reverse of this godless expression, *vide* in *Isaiah* ii. 3; *Psalms* xxv. 4. The way of God, is the way which God points out; that is, the law, the course of action (for דֶּרֶךְ means figuratively *ratio agendi et vivendi*), thus exactly תִּדְרֹךְ. In a similar sense سَبِيلُ اللَّهِ *via Dei* stands frequently in the Koran for *religio*. *Vide* also *Psalms* l. 23.

^g A similar expression of godless audacity, *vide* in *Prov.* xxx. 9. *Vide* also *Jer.* ii. 20, where עֲבָר is used.

^h פָּנַע with בּ is to apply to one with a request. *Vide Gen.* xxiii. 8; *Ruth* i. 16; *Jer.* vii. 16.

ⁱ But in the hand of God. Job now proceeds to refute the chief argument of his opponents, that the prosperity of the wicked is but temporary.

May the counsel of the wicked be far from
me !^k

17. How oft is the light of the sinner extinguished,^l

And destruction cometh upon them,

And God in his wrath sendeth them snares !^m

Schnurrer (*vide Dissertat.* 258) and Eichhorn have rightly conceived the true meaning of the words of ver. 16th; for, from verse 19th, it is plain that Job, in the whole passage, adverts to former assertions of his adversaries, concerning the short continuance of the prosperity of the wicked.

^k Expression of horror at the counsels of the godless, which naturally follow from the thoughts of the first hemistich. The præt. רָחַקָה has here *vim optandi*, as the præt. is used in Arabic, “in optandi atque bene vel male precandi formulis.” *Vide Rosenmüller Instit. ad Fund. Ling. Arab.* p. 329.

^l With especial reference to Bildad’s expression, ch. xviii. 5.

^m פִּמָּה has to be repeated. — חֲבִלִּים, literally *cords*, stands here, as in *Psalm* xi. 6, פִּתִּים, for *lightning*, which in its winding motion may be compared with fiery strings, with which God puts men in fetters. The words seem to relate to ch. xviii. 5, and ch. xx. 23. Others understand by cords, measuring lines, and conceive them figuratively for lot,

18. How often are they like straw before the
 And like chaff driven by the wind!ⁿ [blast,
 19. God layeth up misfortune for his sons ;
 To him shall he recompense it, that he
 may come to conviction !^o
-

apportionment. Others derive the word from חָבַל *ḥāḇal* pain, and translate thus : “ How oft does God assign to them pain as their lot ! ” The explanation which we have adopted is more determinate and forcible. *Vide Koran, Sur. 73, v. 11*, where fetters and flames for the punishment of the condemned are attributed to God.

ⁿ *Vide* the same image in *Psalms* i. 4. Job contends against a partial and cold explanation of this psalm.

^o Equally valueless, continues Job, is the assertion of the friends, that if the godless himself does not receive the punishment due to his deeds, at least his children must pay the penalty. — The verb עָלַם *ʿālam* standing absolute, is clear in its true sense, according to the selected translation. It is especially used in this way to announce divine punishment, and then we most simply supply God as its object. *Vide Psalm* xiv. 4 ; *Hosea* ix. 7 ; *Isaiah* i. 3 ; ix. 8. In the Koran, عَلِمَ *ʿālam* scire, stands thus. *Sur. xxvi. 48, 49.*

20. His eyes shall see his ruin ;^p

He shall drink of the wrath of the Almighty !^q

21. For what hath he to do with his house ; is he away,^r

^p כִּיד occurs only here ; but in the meaning expressed in the translation, it is fully demonstrated from the Arab., where كيد especially denotes the ruin which one prepares for another. *Vide the proofs by Schultens from the Koran. Vide Sur. xii. 5, 28, 34, 52, 72 ; lii. 41 ; lxviii. 42. Vide Carm. Borda, v. 26 ; and Schultens' Hist. Joctan., p. 40, where it is said, الذي صار كيده في تضليل* “ Qui machinatione sua sibimet perniciem struxit.”

^q Especially in reference to ch. xx. 10. The image used in the hemistich, for “ he should experience the punishment of God,” is not quite followed out. In the Old Testament, we find numerous examples of the figure of God giving a cup of wrath to sinners to drink, to overthrow them in confusion. *Vide Jer. xxv. 15, 16 ; xlix. 12 ; xli. 7 ; Lam. iv. 21 ; Obad. 16 ; Ezek. xxiii. 31 ; Isaiah li. 17 ; and Gesenius Comment. Part ii. page 149.*

^r הִפָּע is here not so much *complacency* (for this meaning does not altogether suit the passage), as *res, negotium*, as *Eccles. iii. 1 ; v. 7 ; viii. 6. Con-*

When the number of the months allotted to him is fulfilled?^s

22. Can one teach wisdom to God?^t

cerning these thoughts, *vide* ch. xiv. 21. “After him,” for “after his death,” stands in like manner in *Gen.* xvii. 19; xviii. 19; *Eccles.* iii. 22; vi. 12.

^s The image is derived from the usual Arabic way of casting lots, viz. to draw arrows as lots from an urn. *Vide Judges* v. 11. We take פָּצַץ as a verb denom., from פָּץ, as Schnurrer has done. *Vide Pococke Specimen Histor. Arab.* 324; *De Sacy Chrest. Arab.* i. 315. Also in Persian تیر is, 1. An arrow; 2. A game with arrows; 3. Lot. *Vide v. Bohlen. Symb. ad Interpret. Sac. Cod. e Ling. Pers.* 35; and *Rosenmüller's Bibl. Exeget. Repertorium*, i. 108. An arrow is a suitable figure for an inevitable destiny, as the poet Sadi, in the passage from *Gulistan*, cited p. 228, says: آنکه رفت از کمان نیاید باز, *i. e.* “That which has come from the bow never returns back.” For other explanations, *vide* Gesenius on the word. In the last hemistich there is only a poetical enlargement of the thought in the preceding אֶחָדָיו.

^t Scil. איש. Elsewhere, לָמַד is generally united with the accusative as verb. of teaching. *Vide Ewald in Crit. Gram.* 588. Job, instructed by

Who judges the Highest?^u

23. The one dies in the fulness of his prosperity,^v

In perfect security and repose.

24. The stations of his herds are full of milk,^w

experience, must continue true to his old assertion, that God portions out prosperity and misfortune as it pleases him, without reference to human wisdom.

^u רָמִים *the high ones*, viz. those who besides God are so named by men, be they who they may. We must not confine our explanation to the angels. *Vide*, in elucidation of the sense, the noble description in *Isaiah* ii. 12–18.

^v Literally, “The bone of his unscathed prosperity” (for this is meant by תָּמַם *integritas* a. r. תָּמַם *integer fuit*.) Our *marrow* nearly resembles the figurative expression of the orig. for the greatest strength. When in some dictionaries עֶצֶם means also *self*, as *Gen.* vii. 13 ; בְּעֶצֶם הַיּוֹם הַזֶּה “on the self-same day,” the meaning is correct, but the expression always in the first instance signifies complete force. We must represent to ourselves the bones as the most important, opposed to flesh.

^w Kromayer has said of עֵשֶׂין, “Hoc vocabulum admodum obscurum ac difficile est, cum nec ipsum,

And the marrow of his bones is well watered.^x

25. The other dies with sorrowing spirit,
And hath not enjoyed any good.

26. They lie together in the dust ;
The worms cover both.

nec ejus radix, amplius extet." The old translators chiefly understand by the word a part of the body, and render it sometimes by *entrails*, sometimes by *side* ; *e. g.* *Vulg.* "Viscera ejus plena sunt adipe," where, if they did not read, they at least explained either בְּטִינָיו (*intestina ejus*) or עֲטִימָיו (*Chald. latera ejus*). For חֶלֶב they expressed חֵלֶב. Undoubtedly, then, if we attend to the sense of the second hemistich, the parallelism would be properly rounded off. But the word עֲטִין in the text, which is used as the resting-place of cattle near the water, agrees very well with the Arabic ^عط^ن and ^عط^ن. The image contains the twofold idea of the luxurious prosperity and the vigorous health of man. Thus *Aben Ezra*, *Schultens*, &c. For other explanations, *vide Bochart in Hieroz.* Part i. p. 505, *Leipz. edit.*

^x The same picture of green and vigorous health. *Vide in Prov.* iii. 8. The human body is likened to the soil of the field, which is not suffered to dry, but is plentifully watered and made fruitful.

27. Lo ! I know your devices well,

And the plots with which you attack me.^y

28. For ye say, Where is the house of the oppressor,^z

And where is the pavilion of the wicked ?

29. Have you not yet inquired of those who traverse the ways,^a

^y This disingenuousness in the thoughts of the friends, consists in the speech borrowed from their mouth in verse 28. Job's misfortune proves the truth of their assertion, that the wicked comes to a melancholy end ; but since he did not consider himself to be guilty, his view opposed to theirs could not be decisive, for he would not speak against his own interest.

^z נִדְבִיב standing over against רָשָׁעִים, in the following hemistich, is here used in a bad sense, as in *Isaiah* xiii. 2. *Vide* the elucidation of the words in my *Commentary on Proverbs*, ch. xvii. 7. By אֹהֶל מִשְׁכָּנֹת we must understand a tent containing many dwellings, with reference to the riches of the wicked, as Eichhorn has rightly expressed the meaning in his translation, "Where are the pavilions of the sinner?" Doubtless the words were used with reference to Job.

^a *Vide Lament.* i. 12. From such wanderers an impartial answer might be expected. Job sees

And will you not acknowledge their testimony?^b

30. In the day of misfortune the wicked is spared;

In the day of vengeance he escapeth.^c

clearly that his enemies (who always attribute his misfortunes to guilt) will not admit him as an impartial judge of the justice of the proposition which they maintained. Wherefore, says he, let them ask the opinion of the passengers on the high road, who are in no way connected with him, and who, as distant travellers, may be supposed to have experience of men and things.

^b Their testimony is a confirmation of his assertion. *אֵימָנוּ* *signum*, σημεῖον, is explained, *Isaiah* vii. 11. *Vide Theol. Stud. and Crit. Jahr.* 1830, 3, 542. Here it serves as a sign for confirmation of the word spoken. It conveys a force of proof which suits perfectly here. For other explanations, *vide Rosenmüller in loco*. The last hemistich is most simple and powerful, when taken as a continued question. Others translate, "And ye will not mistake their directions," taking נָפַר in a privative sense = *נִכַּר*. *Vide Gesenius* and *De Wette*, and on the other hand, *vide Winer*.

^c The result of worldly wisdom and experience next follows. In times of misfortune it is the

31. Who dare advance his way before his face?

What he hath done, — who may repay it unto him?^d

32. Solemnly shall he be brought to the grave,^e

wicked who are spared. *וְחָשַׁן* to spare, *Isaiah* xiv.

6. *לְיוֹם* stands for *בְּיוֹם*, and it opposes the object of the discourse when it is thus translated: “The wicked is snatched away from the evil day.” *Vulg.* “Quia in diem perditionis servatur malus.” Although in verse 32, *הוֹבֵל* occurs in the sense of being borne to the grave, it does not follow that it must here be used in the same sense. The parallel. memb. at least does not require it; and the explanation that the sinner on the day of execution is borne to the grave well secured, seems to be too artificial.

^d The wicked is in general so powerful, that no one dares to oppose his scandalous conduct, or to accuse him because of it. *וְהוּא-עָשָׂה* “and he acts.” The emphasis lies on *הוּא*. His actions are naturally lawless.

^e The verb *יָבֵל* implies a solemn leading to the grave. *Vide Psalm* xlv. 16; cviii. 11. Thus, even after death, honour is testified to the wicked. “To the graves:” that is, “to the place where the graves are.”

And yet he watcheth on the mound.^f

33. Sweet unto him are the clods of the valley,^g

^f The meaning is, the remembrance of the wicked is kept up by a monument erected over his grave. In these words, often misunderstood, we must not omit to mark the well-chosen **ישקוד**. He watches upon the grave, while in reality he sleeps in it. The usual translation, "They watch the hillock of the grave," is tame. **גְּרִישׁ** is here *hillock of the grave*. Gesenius compares the Arab.

جدش VIII. *sepulcrum sibi paravit*. That **גְּרִישׁ** is as **كدیس**, *heap or hillock* generally, and is used here like the Latin *tumulus*. Compare it with the Chald. **גְּרַשׁ**, *to heap up*. Landau's explanation of the word by *leader*, is too bold. *Vide* his *Rabbinical-Aramaic-German Dictionary*, part ii. 361. For various other explanations, *vide Rosenmüller in loco*.

^g *Est ei terra levis*. **רֶגֶב** *clods*. *Vide* chapter xxxviii. 38, Gesenius and De Wette; and J. D. Michaelis in *Suppl.* p. 2230. The latter compares the Arab. **رجم**, whereby we must understand the stones which the Arabians throw over graves. Thus Eichhorn; but the parallel place, ch. xxxviii. 38, appears to require *clod*, which suits here well.

And after him followeth the world,
And before him hosts innumerable.^h

34. How then can ye comfort me in vain?

And thus only wickedness remaineth in
your objections !ⁱ

^h A bitter expression ! If one wicked person is extirpated, another follows, as thousands have preceded him. כָּל־אָדָם is not to be taken strictly ; it means *very many*. It is generally translated, “He draws after him every man.” מִשָּׁךְ stands absolutely, like our word *draw*. We supply the דָּרָךְ. Vide ch. xxiv. 22, and *Neh.* ix. 30, where it is said of Jehovah, וַתִּמְשָׁךְ עֲלֵיהֶם, “Thou didst delay long against them,” viz. thy wrath (אַף).

ⁱ The emptiness of their grounds of consolation consisted in their always repeating, that the innocent sufferer should at length become happy, while even amid the most joyful prospects, the end of the sinner should be miserable. But Job demonstrates the contrary. The literal meaning of the second hemistich is : “As to your repetitions, only wickedness remains of them, for, as you yourselves must perceive, they contradict the experience of real life ; and you use them only with evil intent against me.”

CHAPTER XXII.

ELIPHAZ.

1. ELIPHAZ the Temanite began, and spake :

2. Can a man be profitable unto God ?^k

Yea, the pious man, profiteth himself !¹

^k Eliphaz once more exerts himself to confute Job's reproaches and complaints against God ; and he prefaces what he has to say with the truth, that God rewards and punishes, not for his own advantage, but for that of man. For how should mortal virtue increase the divine felicity ; or can the Almighty punish the wicked with the view of disarming an enemy ? Eliphaz brings forward this truth, in order to deduce from it that Job must without murmuring bear his misfortunes, as merited punishment for the sins which he has committed, with especial reference to the words of the friends, ch. xxi. 4.

¹ סָבַן occurred already, ch. xv. 3, with הוֹעִיל in the sense of "to profit." The connection here requires this meaning, as in ch. xxxv. 3. The difficulties which are set forth by Michaelis in

3. Is there gain to the Almighty when thou art righteous?

Or advantage when thou walkest on the way without blame?^m

Suppl. ad Lex. Heb. 1752, and *Storr in Observat.* 47, are removed by the opinion of Coccejus, that the original meaning of the word is *condere* (hence סִבֵּן *promus condus*, *Isaiah* xxii. 15), to which the idea of *prodesse* is easily joined. Thus also *Schultens in loco*. But in this case we must, by transposition of the letters (as סָבֵן and כָּסֵל) rank סִבֵּן with כָּסֵל. Gesenius, in his *Comment.* on the above-cited passage of *Isaiah* ii. 696, is favourable to this acceptance. In עָלַיִמּוֹ, עַל assuredly stands for לְ, as a mark of the dative case in the preceding hemistich. This particle has frequently the signification of *pro commodi seu officii*, as *ch.* xlii. 8; *1 Kings* ii. 18; *2 Kings* x. 3; *vide Nolde*, 703. Concerning עָלַיִמּוֹ, *vide ch.* xx. 23. אֲשֶׁר יָדַע אֵל is the מַשְׂכִּיל, whom God knows, as in *Psalms* xiv. 2.

^m חֵפֶץ *pleasure* for advantage, which idea is more plainly expressed by בִּצְעַת in the following hemistich. It is the satisfaction arising from being well pleased. The sense is: "Does the perfectly blessed nature of the Godhead require any increase from pleasurable feelings excited by the pious and good?" This would inspire us with the notion of

4. Doth he punish from fear of thee,ⁿ
 And go with thee into judgment ?
 5. Was not thy wickedness great,
 And were not thy misdeeds endless ?^o
-

epicurism ! The Chald. renders חָפֵץ by עֲסָקָא, *i. e.* רַבֵּר *res*, as חָפֵץ (*Eccles.* iii. 1) must be taken, and also renders בִּצָּע by מַמּוֹן *opes*.

ⁿ Not, according to *Schultens* and *Rosenmüller*, “from reverence,” whereby the connection of this verse with the preceding is obscured. The simplest meaning is that which has been given above, in the representation of the connection of ideas. God does not punish the sinner because he fears him, that is, would disarm him, for how should the Almighty be swayed by such reasons ? *Eichhorn*, “From fear of losing thee as an adorer, if he did not defend himself.” This idea of the motive inducing God to inflict punishment is far-fetched.

^o Whence did Eliphaz know this ? It is by the harsh conclusion which he draws concerning Job’s former misdeeds, on account of the violence of his sufferings ! We need not be in perplexity, with some, chiefly more ancient commentators, as to the *tempus*, in which we should translate the enumeration of the following crimes of Job, the individual *verba* ; nor do we require the assistance of Coccejus, who thus translates the commencing words of ver. 6,

6. From thy brethren thou didst take a pledge
for nought,
And thou didst strip the naked of their
raiment.^p

“ Nam *fortassis* pignus cepisti a fratribus tuis sine causa,” and adds, “ Conjecturaliter et disjunctive explico, nulla repugnante grammatica, ne crudeliores sententias, quam ipsi amici, in Jobam cudam.”

^p According to the Mosaic law, *Exod.* xxii. 26 ; *Deut.* xxiv. 10, 14, it was not permitted to him who had lent on security to his neighbour to enter his house to take his pledge. He was obliged to remain without until he to whom he had lent should bring it forth. When the debtor was in great penury, the creditor was obliged before sunset to restore the pledge, particularly if it consisted of the sole remaining garment which he had to cover him during the night. To this the words of the 2d hemistich particularly refer. The **הָנֵם** makes the taking of a pledge an actual sin, in so much, that a man of Job's wealth was not under the necessity of insisting with such strictness on his rights. He seems even to be accused of usury, which was strictly prohibited by the Mosaic law. *Exod.* xxii. 24 ; *Levit.* xxv. 35, 36, 37 (where the meaning **אֶחָיִךְ** is clear from the opposition of **גֵּר** and **אֶחָיִךְ**) ; *Psalms* xv. 5 ; and *J. D. Michaelis*, *Mos. Law*, iii. 154.

7. Thou hast not filled the thirsty with water,
And thou hast denied bread to the hungry.
8. Whosoever hath a strong arm, to him the
land belongeth,
And the honourable man dwelleth therein.^a
9. Thou didst send the widow empty away,
And thou didst let the arms of the orphan
be broken.^r

^a Literally, "As to what relates to the man of arm (*i. e.* strength), the land belongs to him." While Job would not refresh the thirsty with a drop of water, or restore the hungry with a crust of bread, he gratified his pride and love of display, by receiving the mighty and the honourable with hospitality in his land, and admitting them into it as a permanent dwelling. Thus was it in the first edition. But it now appears to me, that the verse should be taken proverbially, and should represent the external preference of the rich and great over the poor and those of little account. זְרוֹעַ, image of outward power, as *Psalm* x. 15; *Ezek.* xxii. 6. נִשְׁוֹא פָּנִים, as *Isaiah* iii. 5; ix. 15, referring to the outwardly considered, viz. the great. With this Hebrew expression the frequently occurring Arabic
 ٱلله ٱكرمه
 may be compared: "God will cover his countenance with honour."

^r The Mosaic law, which breathes the purest

10. Therefore snares are laid round about thee,^s
 And terror doth suddenly cause thee to
 tremble.
11. Yea, darkness, so that thou canst not see,
 And fulness of water covereth thee.^t
12. Is not God in the height of heaven ?

spirit of philanthropy, insists particularly on the protection of widows and orphans, as the most helpless of the people. *Exod.* xxii. 22 ; xxiii. 24 ; *Lev.* xix. 13 ; *Deut.* xxiv. 17, 19 ; xxvii. 19 ; x. 18. **שָׁלַח יְיָקָם** *empty*, i. e. dismissed without a gift, as *Gen.* xxxi. 42. The verse is closely united with the one immediately preceding. While every facility is afforded to the rich and great, the widow and the orphan are oppressed. Concerning the strange anomaly of num. and gen. in the union of nom. plu. gen. fem. in the following verb sing. gen. masc. *Vide Gesenius in Lehrgeb.* 720, and *Ewald in Crit. Gram.* 641. By **וְרָעוּת** is to be understood, every thing upon which an orphan could stay itself. *Psalms* xxxvii. 17 ; *Hos.* vii. 15.

^s Picture of the most tormenting anxiety and danger. *Vide Prov.* xxii. 5.

^t The image which so often occurs in the Old Testament, of danger by water for misfortune in general, is comparatively rare in our book. *Vide ch.* xi. 16 ; xxvii. 20 ; and *Lowth de Sac. Poes. Heb.*

And look up to the stars, how high they
are !^u

13. But thou sayest, What doth God know ?
Can he judge behind darkness ?

14. Thick clouds are a covering to him that
he seeth not,
And he walketh only in the circuit of
heaven.^v

15. Wilt thou keep fast the ways of the an-
cient world ?
The ways of destruction which mortals
followed ?^w

^u God can thus behold every thing from his height. Others think that Job alludes to the vast distance of heaven from earth, in order to find a sanction for his opinion, that God does not care about his offences, that he does not even see them. The meaning of the words which we have selected seems better.

^v Earlier commentators have already marked as a parallel passage, the well-known verse of Lucretius, Book ii. verse 646 : —

“ Omnis enim per se divum natura necesse est
Immortali aevo summa cum pace fruatur,
Semota a nostris rebus, sejunctaque longe.”

^w Job must take care, lest, in his sinful obstinacy and haughty boldness, like the godless of the old

16. Who were cast in chains before the time,^x
 Whose foundation was a poured-out
 stream :^y

world, he should afford to the triumphing just, another example of utter ruin and premature death. The words in verse 15 probably apply to the degenerate antediluvian race. *Vide Gen. vi.* Eichhorn thinks of Sodom and Gomorrah. שָׁמֶר is not here *observare*, as it is generally conceived to be, but *servare, tenere*, and is in 2 *Sam. xxii. 22*, united with דָּרָךְ, as it is here with אֶרֶח. In an opposite sense we have אֶרֶח עוֹלָם. *Psalm cxxxix. 24.*

^x Concerning קִמַּט, *vide ch. xvi. 8.* — וְלֹא-עֵת stands as in *Eccles. vii. 17*, where עֵת is used concerning the natural time of death. *Vide בְּלֹא-יָוֶמוֹ, ch. xv. 32.*

^y A strong but suitable expression, probably referring to Noah's flood, for "Their soil was washed away by the poured-out streams." We have no need to supply a preposition, such as עַל, before יְסוֹדָם, "On whose soil a stream was poured out." The verb יִצַּק describes, by periphrasis, the adjective of נָהָר, as this periphrasis is common in Arabic, where the relative may be omitted between the subject and the verb. *Vide Rosenmüller in Institut. ad Fund. Ling. Arab. page 291. Vulg. "Et fluvius subvertit fundamentum eorum."*

17. Who said unto God, Depart from us !^z

For how could the Almighty profit them?^a

18. And yet he filled their houses with blessings ! —

May the counsel of the wicked be far from me !^b

^z Eliphaz used designedly the above words selected by Job, in order to express the daring godlessness of the wicked. Lo ! says he, such bold and impious people shall certainly be punished, concerning whom you assert (ch. xxi. 24), that they enjoy undisturbed prosperity ; and they pay dearly for the speeches which you suppose to proceed, without receiving punishment, from their irreligious lips, as has been shown by the fearful example of the old world. Beware of the same fate !

^a For they think they have acquired every thing for themselves. *Vide* ch. xxi. 15. The usual change of person in לָמְךָ put for לָנִי, though disturbed by the translation, cannot be unsuitable as regards the understanding of the meaning. פָּעַל is here “ to help, to assist,” as in *Psalms* xxxi. 20. In ch. vii. 20, it was, on the contrary, to “ hurt.”

^b Eliphaz borrows the formula of aversion used by Job against the wicked, in ch. xxi. 16., and appropriates it to himself, thereby giving to under-

19. The righteous shall witness it and rejoice ;
 The innocent shall laugh them to scorn.
 20. " Truly our adversary is destroyed,^c
 And his glory the fire hath consumed.^d

stand, that it came with a better grace from his mouth, than from that of a sinner.

^c Speech of the pious triumphing over the fall of the wicked. Concerning נִכְחָד, *vide* ch. iv. 17 ; xv. 28. קִימָנוּ *our adversary*, i. e. The wicked one. The opposition of wickedness to goodness, is philosophically conceived by a hostile struggle. The peculiar participial form of the word is analogous to מַשְׁלִיחַ *messenger*, *Prov.* xxv. 13. The ancients understood the word in various ways. LXX. ὑπόστασις αὐτῶν, as also Theodot. i. e. "*substantia, opes, facultates.*" *Vulg.* "Nonne succisa est erectio eorum?" *Vide Rosenmüller in loco*, concerning this uncritical change of קִימָנוּ into קִימָם, according to the uncertain authority of the ancients by Döderlein, Dathe, and several modern writers. The explanation of Coccejus is indeterminate and tame: "Dum non abolita est substantia nostra." Concerning the various criticism of the form קִימָם, *vide the remarks of Schultens in loco.*

^d יִתְרוֹן as the constantly recurring יִתְרוֹן of the preacher, comprehends the highest earthly prosperity of which man can boast. Formerly we had

21. Turn truly to him,^e and be again prosperous,^f

destruction by water, here we have it by fire.* The latter is an image of total ruin from the wrath of God. *Vide* ch. xxxi. 12; *Psalms* xxi. 10; lxxviii. 21. Perhaps Eliphaz refers to the manner by which some of Job's most choice possessions were destroyed: for in the picture which he draws of the sinner's sudden change of fortune, we cannot avoid remarking a malicious insinuation directed against the cause of Job's misfortunes.

^e Literally, "Act respecting him like a סֵבִי," *i.e.* be a true servant in his house; commonly, trust in him. *Vide* verse 2. Let him with humble penitence return to God under the pressure of his righteous judgment, as an admonition tending to edification; and then, when he has banished every evil thing, particularly his former avarice and luxury, he may confidently reckon upon establishing with the appeased Godhead an intercourse affording full protection and favour.

^f Become again that which thou wast. This is implied by שָׁלֵם *integer fuit*. *Vide* ch. viii. 6. The first of the two imperatives shows the condition,

* In these discourses of sages of old time, may we not be permitted to trace a belief in the same destiny of the world which was in later times more clearly revealed by the Holy Spirit to the apostle Peter? 2 *Peter* iii. 5, 6, 7.—*Trans.*

- Thereby a blessing shall come upon thee.^s
 22. Receive instruction from his mouth,
 And take his words unto thine heart !

and the second the consequence, which construction may be rendered by the German *wenn*. *Vide Gen. xlii. 18; Prov. iii. 3; iv. 3; xx. 13; Psalm xxxvii. 27. Gesen. in Lehrgeb. 776. Ewald in Crit. Gram. 653.* Among the Arabians, the future frequently follows instead of the second imperative كُنْ قَنِعًا تَكُنْ غَنِيًّا “Be contented, thou wilt be rich.” *Vide Rosenmüller Selectæ. quæd. Arab. Sentent. VI. in the Institut. ad Fundam. Ling. Arab. 366.*

^s בְּהֵם *per ea*. Thus the masculine הוּא is used for the neut.; *ch. xiii. 16; Exod. xxxiv. 10; Jos. xiii. 14.* — תְּבוּאָתָךְ fut. paragog. of the 3d person, with the usual change of ה, before the suffix, into ת. This form is rare, but it occurs in the verb בּוֹא, *Deut. xxxiii. 16; 1 Sam. xxv. 34; Isaiiah v. 19. Vide Gesen. Lehrgeb. 464.* We find בּוֹא in the same sense in which it is here, in *Gen. xlix. 10; Psalm cxix. 41, 77.* The reading תְּבוּאָתָךְ which De Rossi met with in 19 Cod. and which old translators, as the LXX. use “ἡ καρπός σου ἔσται ἐν ἀγαθοῖς,” and modern commentators, as Eichhorn, have followed, is easier, and

23. When thou returnest to the Almighty,
thou shalt be built up anew,^h

If thou removest unrighteousness from thy

24. Regard the glittering metal as dust, [tent.
And the gold of Ophir as the stones of the
valley ;

25 Then will Jehovah be thy shining gold,
And will become to thee as treasures of
silver.ⁱ

on that account is less suitable than the above translation, which, from the difficulty of its form, is rendered certain by other adduced examples.

^h Simple delineation of a restoration to fortune, taken from the rebuilding of a ruined edifice.

ⁱ Sense of verses 24 and 25, is, If thou dost little regard thy wealth, *i. e.* not as formerly ground upon it thine entire happiness and trust, but for the future on God alone, then will he, who is the giver of every thing, supply to thee the place of riches. To lay shining metal on the dust, is a way of speaking for, to value them equally little. Hence the Arabian proverb, ^{أَحْضَرُ مِنَ التَّرَابِ} "Magis in promptu quam pulvis," or ^{أَحْقَرُ مِنَ التَّرَابِ} "vilior pulvere." *Vide Meidan Proverb. Arab. ed. H. A. Schultens*, page 183, 188. Thus, to lay the gold of Ophir upon the stones of the valley means,

26. Yea, then mayest thou delight thyself in
the Almighty,
And raise thy countenance unto God.

not to value the one more highly than the other. We may consider **שֵׁית** most suitably as a hypothetical imperat. This acceptation seems to be better than the common one, "Thou wilt heap up silver more in number than the dust, and gold of Ophir more than the stones of the brook." *Vide Grotius in loco*, **בֶּצֶר** (*Vide Schultens in loco*), which, as parallel to **אֹפִיר**, is sometimes explained by silver, and sometimes by gold, and may be most simply referred to its root **בֶּצֶר** after the Arab., meaning **بَصَّرَ** *to look, to lead back*; insomuch as the precious metal seems with its shining brightness, to look up from the dark bosom of the earth, upon him who digs for it. The ideas of *see* and *shine* are naturally united, hence **بَصَر** is *lapis albus* in Arab. It is also a poetical name for shining metal, as probably **כֶּתֶם** was in like manner called. *Vide Song of Solomon* v. 11. As this is given by the poet for **זָהָב**, so probably **בֶּצֶר** is for **כֶּסֶף**. For another explanation by gold and silver ore, according to Abulwalid, *vide in Gesenius, in 3d Edit. of his smaller Hebrew Dictionary* 122, and *Thesaur. Philol. Crit. Ling. Heb. et Chald.* 230.

27. Thou shalt pray unto him, and he will hear thee;

⁵⁰
 בִּצָר is as ⁵⁰תִּבְרַת the broken step, from שָׁבַר = תִּבְרַת and accordingly a miner's expression. The expression is more suitable in our interpretation, as it then forms a good contrast to עָפָר. Concerning אוֹפִיר, so famous for its commerce in gold, *vide* ch. xxviii. 16; *Psalm* xlv. 10; *Isaiah* xiii. 12; 1 *Chron.* xxix. 4; and *Tychsen de Commerciis et Navigat. Heb.* in vol. 16, *Comment. Soc. Reg. Scient. Gottingen.* 164. The safest theory of its locality is Arabia, though this is not quite certain. A city, *El Ophir* in Oman, has been pointed out, not far from the city Sohar. *Vide other ideas in Gesen. in Thesaur. Philol. Crit. Ling. Heb. et Chald.* 141. The Chald. suppose בִּצָר to be *munition*, and this explanation seems to have suggested the translation of Eichhorn:—

“ Pull down thy robber fortress,
 Destroy the castles of thy valleys;
 Then will the Most High be thy fortress,
 And he will be to thee instead of rich silver.”

For other explanations, *vide Rosenmüller in loco*. תּוֹעֲפּוֹת (united with הָרִים, according to *Psalm* xcv. 4, where the same expression מְחַקֵּי-אָרֶץ is opposed to the most secret depths of the earth), may as well be translated *heights*, with *Bochart*, as *toil*,

And what thou hast vowed, mayest thou
pay.^k

28. What thou dost resolve, shall succeed to
thee,

And light beameth on thy path.

29. When man oppresseth thee, and thou art
vexed by pride,

He will help the bowed down.^l

30. Thus shall he save him who is not guiltless;
Yea, shall he be saved through the purity
of thine hands!^m

i. e. treasures to be acquired by toil, with *Gesenius*. The last acceptation is more poetic, and better suited to the use of the Hebrew tongue. The finest irony is contained in it, that it is easier to find God than the hidden metals of the earth; that is to say, easier for the humble mind, but not for a proud speculative understanding. *Vide* ch. 28.

^k In so far as God secures that to him, for the sake of which he had made a vow.

^l After *הַשְׁפִּילָיו* supp. the suffix of the 2d pers. from the following *וַתֵּאָמֶר*. Such ellipses of the suffix are common; *vide* ch. xvii. 4. — *נִשָּׁח עֵינַיִם* is opposed to *נִשְׂוָה פָּנִים* (v. 8.)

^m Eliphaz, even in the last words of his speech, aims an attack at Job. Assuredly will God save

thee, but not because thou art, as thou dost always affirm, a נָקִי; but he will love thee, unclean as thou art, on account of his own purity. In this verse the speaker once more collects the strength of his arguments. In the 2d hemistich, he turns from Job to the Almighty himself. Thus we clear the verse of the common interpretation, which is foreign to the meaning of the author, God will deliver the guiltless on account of Job's innocence. — אֵין, though not the common Hebrew negation for אֵל, yet occurs in 1 Sam. iv. 21, and very frequently in Rabbinical Hebrew (where there is greater variety of particles), especially in אֵין אֶפְשָׁר (impossible.) Vide M. F. Landau's *Spirit and Language of the Hebrews, after the building of the 2d Temple*, p. 109 (who, with Buxtorf, considers it an apocope for אֵין, and writes it אֵין, and still oftener in Ethiopic.) Vide H. Ludolfi *Comment. Hist. Aeth.* i. cvi. 203. This more uncommon negation is selected here on account of its similarity of tone with נָקִי. Others conceive אֵין as the well-known substantive *coast* or *island*, in the general sense of dwelling, which more rarely occurs.

CHAPTER XXIII.

J O B.

1. JOB answered and said :
2. Even now must my complaining have the force of opposition.ⁿ

The hand which is upon me burdens my groaning.^o

ⁿ It is peculiarly distressing to the sufferer, to feel obliged to utter complaints against God, in the consciousness of his innocence. Mark the force of the paronomasia **מְרִי שִׁיחִי**. In the condensed brevity of the expression lies this meaning: I chiefly complain that I must stand as a rebel against God, who used formerly to be so pious and resigned. Thus the meaning comes out more than if we take **מְרִי** in the sense of *bitterness* (**רָבַרַר** as **רָבָה**), as both ancient and modern translators have done. **גַּם הַיּוֹם** and *to-day*, that is, *now*; while the expression supposes the long duration of any thing. For we cannot conceive the discourses of our book to be divided into several days.

^o **יָד** *hand*, viz. of God, stands here for *plaga*

3. O that I knew where I might find him !
I would press even unto his throne !^p
4. I would shew forth the right before his face,
And fill my mouth with proofs.
5. I desire to know the words which he would
answer,
And understand what he could say unto me !
6. Would he contend against me with his Om-
nipotence ?^q

poena, vide ch. xix. 21. The suffix prim. pers. is to be taken passively, as *e. g.* תַּכְתִּי *injustice towards me*, Jer. li. 35. Among the chief of these plagues, he numbers the misconception regarding his innocence. This heightens his care, which is already so great. The words which denote the existence of a grievance, receive from לַע the meaning of, *to be grievous*. *Isaiah* i. 14 ; *Neh.* v. 18. Thus in Arab. vide examples in *Gesen. Lehrgeb.* 818, and *Ewald in Crit. Gram.* 184. We need not take לַע in the sense of *supra*, *magis quam*, as Rosenmüller does *in loco*.

^p The Vulgate translate תַּכְתִּי rightly by *solium*. The idea of a well-prepared seat lies in the expression, from כָּתַן, *aptare*. Vide *Psalm* ix. 8.

^q An objection which suggests itself on his uttering the wish. He several times already expressed

- No ! He would only give heed unto me !^r
 7. Then^s might an upright one dispute with
 him,
 And I might for ever free myself from my
 Judge.^t
 8. Yet I go forward, and he is not there,
 And backward, and I cannot discover him.^u
-

a fear lest he should be unable to bear the splendour of the divine majesty. *Vide* ch. ix. 34 ; xiii. 21.

^r לֹא Scil. בְּרֶב־כֹּחַ יָרִיב עִמָּדִי. — אֶת־הוּא to declare something undetermined, from the opposition of רֶב־כֹּחַ, only as an ordinary judge, although with divine knowledge. יִשֶׁם בִּי scil. לְבוֹ that he would hear the grounds of my defence, not יָרִיב עִמָּדִי

^s שֶׁם, as adv. tempor. like the Arab. ^{١٢} ثُمَّ. *Vide Psalm* xiv. 5 ; xxxvi. 13 ; cxxxii. 17.

^t That is, cleanse me for ever from suspicion of guilt.

^u But where to find God ? Concerning the particular marking out of the four divisions of the world, *vide* Ch. Ben. Michaelis *Dissertat. de locorum differentia ratione anticæ posticæ, dextræ, sinistræ.* Halæ 1735, in the *Syllog. Commentat. Theod.* ed. D. J. Pott, vol. v. page 80.

9. Hath he concealed himself on the left hand? *

Can I not reach unto him? ^w

And is he concealed on the right hand? —

I cannot perceive him.^x

* Literally, verging on the left hand, *i. e.* the north, hath he concealed him. שְׂמָאוֹל is placed first, because, to speak with geographical accuracy, the north side is first mentioned. עָשָׂה answers, by the closely observed parallelism of this verse, too clearly to הִטָּל of the 2d hemistich for us not to translate it by *conceal*. For the proper solution of the infin. with the preposition בְּ, which the verb finit. follows, *vide Gesenius in Lehrgeb.* 801. The usual translation, “If he worketh on the left hand,” is tame. The acceptation of Schultens, in a judicial sense, “ut agam cum eo,” is forced, according to grammar, lexicon, and sense.

* In the fut. apocop. in P. אֶחָדָה for אֶחָדָה *vide* concerning the many alterations of this form, *Alting Fund. Punct. Ling. Sanct.* 326, and *J. M. Hartmann Rudiments of the Heb. Tongue*, 251.

* If the acceptation of שְׂמָאוֹל בְּעָשָׂתוֹ in the 1st hemistich is right, we must in the second make יָמִין the subject, and with יַעֲמִיךָ supply the suffix. But if the translation of Gesenius and De Wette be preferred, “Should he conceal himself in the

10. Yet^y he knoweth the way in me right well ;^z

south," we may at the word הִטַּף, remember the meaning of the Arab. عطف "betake oneself thither."

^y Yet to what end does Job wish to prove his innocence to God? The Omniscient has assuredly already penetrated him with his all-searching eye, and by proving him hath discovered his innocence. Either כִּי gives the reason why God conceals himself from the seeking Job, viz. because his innocence is already well known to him (and thus think Jarchi, Schultens, Eichhorn), or else we refer it to the suppressed reproach against himself, while he prayed for leave to present his righteous cause before the omniscient Judge. It may very well be, that in the lively and rapid flow of thought of an oriental, the point to which *yet* refers is not expressly brought out; and this receives the sense of the conj. adversat. *at*, or of the conj. affirm. *profecto*. *Vide Glass. Phil. Sac.* 1117, *ed. Lips.* 1725. More modern grammarians do not admit this meaning of כִּי, *e. g.* *Hitzig (Idea of Criticism, 160)*. Every thing depends upon a close exegetical attention to the connection of individual passages, and grammatical distinction between the meaning of this conjunction in Hebrew and in our language.

When he trieth me, I shall come forth as gold.

11. My foot held fast by his steps ;^a

I followed his way, I deviated not from it.^b

The passage in 2 *Sam.* i. 9, is worthy of attention, where the Amalekite announced to David the death of King Saul, that the king had said to him, "Kill me ;" *כִּי אֶחָזְנִי הַשִּׁבְץַּ כִּי-כָל-עוֹד נַפְשִׁי בִּי* "for giddiness (literally darkening faintness) hath seized me, yet is my life whole in me." If we will translate this passage in the strictest sense, we must render not only the first but also the second *כִּי* by *for, because*. The second evidently supposes the omitted connecting link in the rapid speech of the enfeebled king wishing for death. "Death hath not yet seized me," and thus we are necessitated to render the following *כִּי* by *yet*.

“ הָרַף עִמָּדִי ” "Via penes me," is inward morality. In verse 11, mention is made of the outward way, *i. e.* real action.

^a The sense is, I strictly followed the law of his commands. The law seems a way or path to the Hebrew poet, on which the Almighty precedes us as our guide, in whose footsteps we must tread. *Vide Psalm xvii. 5.*

^b *וְלֹא-אֶטְּ* scil. *רַגְלִי* *i. e.* I follow closely his path. *הָטָה* seems to be elsewhere intransitively

12. I departed not from the command of his lips,

I observed the words of his mouth more than my law.^c

13. He continues ever firm,^d and who then can hinder him ?

used. *Vide Psalm cxxv. 5; Isaiah xxx. 11.* Concerning the punctuation, *vide J. M. Hartmann.*

^c Expression of the most implicit obedience to the law. How difficult it is for man to prefer God's laws to those of his own will ! And Job vanquished this difficulty. Literally, "As to what relates to the command of his lips." — The י only declares the conclusion according to the preceding nom. absol. as *e. g.* ch. xxxvi. 26 ; *Gen.* xxii. 24 ; *Prov.* xxiii. 24, and other places, where in Arabic, after مَا preceding, فِي follows. *Vide de Sacy Gram. Arab.* ii. 309 ; *Gesenius in Lehrgeb.* 323. הֵנָּה is here the law which I set to myself. The LXX. have allowed to themselves an alteration of the word found in all Cod. into הֵנָּה, when they translate *ἐν κόλπῳ μου*, *Vulg. in sinu meo*, in favour of the verb צָפַן, which contains the image of a treasure preserved. Thus Eichhorn. Our explanation seems more suitable.

^d בְּאַחֶרֶת for אַחֶרֶת, with the pleonastic בְּ. *Vide*

His will desires, and he fulfils it !

14. He putteth in execution that which is determined for me,

And hath many such things yet in view.^e

15. Therefore am I terrified at his presence ;
I meditate, and fear before him.

16. Yea, God hath melted my courage,
And the Almighty hath filled me with
terror.

17. For I have not been brought^f to silence,
but near unto darkness,^g

Schultens in loco. The sense is, Although he knows my punctual obedience of the law, yet his purpose to prove me severely remains unaltered. He thus determines it, and no one can prevent him.

^e The suffix in *יָקִים*, must be conceived passively, as above in verse 2. The sense of the second hemistich is, I have yet much suffering from God to bear.

^f The expression *נִצְמַתִּי* must be taken here in the Arabic sense “to be brought to silence,” while Job longs for his mournful complaint to be hushed in death.

^g Literally, before the face of darkness, *i. e.* of death, *vide* ch. x. 22. The sense is, The fearful darkness of death ever in view, and besides, con-

And he yet veils the darkness from my
face.^h

stant bodily torment, and yet not to die ! The same meaning is in the last hemistich.

^h Thus Schultens explains the verse, yet with the remark, “ *circa sensum ingens dissensio.*”

CHAPTER XXIV.

1. WHEREFORE are not evil times hoarded up
by the Almighty?

And wherefore do those that honour him
not behold his days of revenge?¹

¹ The sense of the verse is, Why do not the righteous enjoy the triumph of God executing just judgment upon those who are mentioned in the following verse? Hereupon Job reverts to the experience which he had already often maintained against his adversaries, viz. that there is in this world a discrepancy between our actions and their consequences, often injurious to the pious. עֲתִים answering to יָמִים in the next hemistich, are times of misfortune or punishment, as יָמִים, *Isaiah* xiii. 22; *Eccles.* ix. 12. Thus دهر^{سح} is used in Arabic. The word צִפּוֹן relates to keeping in reserve for a fitting season. Others translate, "Wherefore do not evil times remain concealed from the Almighty?" i. e. how is it that he in his purity must behold such unrighteousness as is described in the following verse? This translation is not, like ours,

2. They displace boundaries, they plunder
And feed themselves.^k [herds,
3. They lead away the ass of the orphan,
And take the widow's ox for a pledge.
4. They drive the poor out of the way ;^l

favoured by the parallelism, and is more forced. Concerning the signification of יִם in the second member of the verse, *vide* especially *Joel* i. 15. For other explanations of the verse, *vide Roscnmüller in loco*.

^k We cannot be at a loss for the subject. The LXX. rightly premise ἀσέβεις· the Vulgate still better, *alii* — *alii*. While the poet places both together, depicting them with individual marks, he has no occasion expressly to mention the subject, which is evident from the description itself; the description may be said to be the subject. Unto the 5th verse, there follows a list of acts of lawless oppression against the poor, which had been already strictly noticed by Moses. Concerning the removal of land-marks, of which הָסִיג (or according to a different orthography הָשִׁיג) comes from the root הָסַג, for סָג *recedere*, *vide Deut.* xix. 14 ; xxvii. 17 ; *Prov.* xxii. 28 ; xxiii. 10.

^l Expresses the bad treatment of the poor. The haughty rich man pushes them out of the way when he meets them. The expression הָטָה בְּשֵׁפֶט,

The oppressed of the land hide themselves together.^m

5. Lo ! like wild asses, they go forth into the desert to their work,

Seeking for prey ;

The desert giveth them bread for their children.ⁿ

which means, “to pervert justice in judgment,” often occurs. *Vide* 1 *Sam.* viii. 3 ; *Exod.* xxiii. 6 ; *Deut.* xxvii. 19.

^m The various editions are divided upon the different readings of עֲנִי *poor*, and עֲנִי *suffering*. The first (which is really marginal) is only found in the Chaldaic, among the ancients. The united idea of suffering and pious humility, is to be found in עֲנִי, as well as in עָנָה and אֲבִיּוֹן ; as also יָד stands for haughty and irreligious. *Vide De Wette Suppl. to a Charact. of Hebrew in the Studies of Daub and Creuzer*, iii. 262.

ⁿ Several commentators, as Eichhorn, take the oppressed of the preceding verse as the subject of this. The comparison with wild asses, who are always used to denote unbridled wildness and lawlessness, does not sufficiently prove this. *Vide Gen.* xvi. 12, where Ismael is announced to his mother as פָּרָה, and *Oedmann's Collection from Natural Science for the explanations of the Scrip-*

6. On the field they reap their piled-up harvest,
And gather gleanings in the vineyard of the
wicked.^o

tures, part ii. ch. 1. Also several expressions, such as *בִּפְעֵלָם*, *לְטָרָה* and *בְּלִיל*, verse 6, does not favour this idea. From this verse to the 9th, the poet rather depicts the oppressors of the helpless righteous, as Bedouin robbers, under the suitable simile of wild asses. *בִּפְעֵלָם* because of their labour or their occupation. Several Cod. read *בִּ* præf. instead of *בִּ* “as to their labour;” other Cod. read *לֵ* instead of *בִּ*. In either case the expression is excellent. Robbery in the desert is the work and trade of these lawless men. “The desert supplies each with bread for his young ones;” *i. e.* Those regions, which, generally speaking, afford no nourishment to man, support the entire family of the robber. There is no reason to translate *נִעְרִים* in the signification of servant. *Vide* ch. xxix. 5.

^o *בְּלִיל* is very suitable, according to the meaning given in the translation, as in ch. vi. 5, if we adhere to the image of *פְּרָאִים*, whence the sense arises from the often misinterpreted words; they (conceived as wild asses) suffer not (like the *חֲמֹר*) their food to be piled up by the hands of men in a stable, but they themselves procure it in the

7. They lie naked at night without clothing,^p
And uncovered to the cold.
8. They are made wet by the rain of the mountains,
And they embrace the rocks without refuge.^q
9. They rob the orphan from the mother's breast,
And they bring destruction on the needy.^r

fields; *i. e.* the Bedouin robber finds his food in the open air. The separation of the word, among the old translators, into **בְּלִילוֹ**, must be regarded as a needless conjecture; at least no Cod. renders it thus. *Vide de Rossi*. The reading of the Ketib **יִקְצִירוּ**, must either be changed into **יִקְצִירוּ**, or else we take the **יִקְצֹרוּ** or **יִקְצְרוּ** of the Keri in the text. **עֲשֶׂה רָשָׁע** contains, at the same time, the idea of **עֲשִׂיר**; and we must not ask too minutely, why they glean in the vineyard of the sinner? The **עֲנִי**, *the pious poor*, possesses no vineyard.

^p **מִבְּלִי** *without*, as *Jer.* ii. 15; ix. 9; x. 11; *Zeph.* iii. 6. In like manner it is said of the poor, in *Lam.* iv. 5, "they embrace the mire."

^q The entire description, from verse 7 and 8, is grounded upon the utter contempt of the Bedouins for all the comforts of life.

^r This verse depicts, in individual traits, the harshness of the Bedouin robbers. What awful

10. They lead them in naked without clothing,
And hungry they bear sheaves.^s

barbarity, to tear the suckling from its mother's breast, and that too a fatherless orphan, its mother's only joy ! To distrain the poor, in the last hemistich, will not suit the above described character of the wild Bedouin. And חָבַל with עַל does not elsewhere occur, rendered to *pledge*. The difficulty is, in general, met in a forced manner ; and R. Levi translates, " What relates to the poor, they take his clothes in pledge ;" others, as Michaelis, Eichhorn, and Hufnagel, take עַל for עֵל *suckling*, which, however, must literally be עוֹל, as *Isaiah* xlix. 15 ; lxx. 20. They take the suckling of the poor by way of pledge. Among the old translators, the Chald. abides the most strictly by the words of the text, when he thus translates וְעַל עֵנְיָא מִמִּשְׁכָּנֵין, " and they distrain the poor." * We take חָבַל like the Arab. خَبَلَ here with عِل, (elsewhere with ل, *vide Neh.* i. 7), in the sense of, to act so as to bring ruin upon one.

^s As the lawless has hitherto been depicted under the simile of a plundering Bedouin, the oppressed pious is now described as a cruelly treated prisoner. Unclothed and unfed, they are forced to labour in the fields, while they are made to prepare

11. Between their walls^t they must press the
Tread the grapes, and suffer thirst. [oil,
12. Out of the city^u come the groans of the
dying,^v

the food of their oppressors. עֲבָרִים *sheaves*, *Levit.* xxiii. 10 ; *Ruth* ii. 7, 15.

^t They are forced to labour, not only in the open fields, but in vineyards and olive gardens. The suffix to עֲבָרִים, refers to the easily supplied subject of the oppressor. The vineyards were surrounded no less with a stone wall (גֵּרֶר *Prov.* xxiv. 31), than with a thorny enclosure, (מִשְׁוֹכָה). *Vide Isaiah* v. 5, and *Gesen. Comment.* יִצְמָאוֹ corresponds with רַעֲבִים in the preceding verse.

^u Why מֵעִיר “out of the city?” has been often asked. Because the prisoners in the city were plagued and tormented by their masters even unto death. Their oppression is heretofore depicted by severe labour without the city walls, and in this verse, by deadly suffering within the walls. The representation is local, and therefore our expression is neither obscure nor tame. Döderlein, Schnurrer, and Eichhorn, take עִיר in the meaning (which is suitable to the Arabic, but not to the Hebrew) of *æstus*, i. e. *fervor hostilitatis*, while the latter translates, “the dying sigh because of severity.” But

And the souls of those who are wounded
unto death call aloud ;^w
Yet God regardeth not their supplication !^x

for us, the accustomed and pure Hebrew meaning suffices, in favour of which the common consent of the ancient translators speaks.

^v נָהָק נֶאֱמַר, ch. vi. 5, and אָנֹכִי, *vide* Ezek. xxx. 24. Instead of מְתִים the Syriac expresses it מְתִים as is read in a Cod. of de Rossi. Whoever has before him a text without points, will certainly thus read, because of the following חֲלָלִים. Here critical tact must decide.

^w חֲלָלִים are not the already slain, but the wounded, who are wrestling with death, as *Psalm* lxix. 27. We must not think of the cries of the spirits of the slain for revenge, according to some translators ; the lamentations of the dying are rather expressed. Who may be said to cry, if not the נַפֶּשׁ of the wounded ? Spirit, in the more peculiar and separate sense of the word, is not here thought of.

^x The chief matter of the whole chapter ! For תַּפְּלָה (*vide* ch. i. 22, and the various conceptions of the passage in Rosenmüller) we read, after a critical examination with the Syr. and two manuscripts, תַּפְּלָה, and supply עַל לְבָבוֹ, as *Psalm* l. 23.

13. There are those who have wandered from
the light ;
They knew not its rays, and dwell not in
its paths.^y
14. When light dawns, the murderer departs,^z
Who slays the needy and the poor ;

^y A new class of lawless persons is now introduced, and truly the most peculiar children of darkness, such as murderers, thieves, and adulterers. By **הֵמָּה** allusion is made to them. Literally, they are among those who eschew the light. Concerning **מָרַד** *vide Gesenius* and *Winer*. Schnurrer reads **מִרְדֵּי-אֹר** *abscissi a luce*, while he gives to the word the Arabic meaning of *abscindere*, which does not elsewhere occur in the Old Testament. The severely oppressed of the preceding part are taken as the subject, and Eichhorn translates, "They lived far from each ray of happiness ; they knew not the way which it illumines, and dwelt not in the path on which it shines." This acceptance of the verse is contrary to its clear connection with the following, where is shown what must be understood by **מִרְדֵּי-אֹר**.

^z *i. e.* When morning light begins, the murderer departs, who during the darkness had been at his work.

Yet in the night he is like a thief.^a

15. The eye of the adulterer watches for the twilight ;

No eye, saith he, shall recognize me ;

And he covers his face with a veil.^b

16. In the darkness they break into houses ;^c

They shut themselves up by day,

They know not the light !

17. Yea, morning is to them darkness ;^d

Yea, they know well the horror of darkness.

^a Then he recommences his employment, like the thief, to whom the night is a time of activity.

^b *Vide* the lively picture of the nightly activity of the adulterer, in *Prov.* vii. 9.

^c חָתַר occurs thus in *Amos* ix. 2, of breaking into the lower world. (בְּשֹׁאֹל) only here construed with an accus. We may perhaps be reminded by it of the Arabic حَاجَّ descendit, which by transposition and change of ח with י, corresponds with יָרַד. חָתַמוּ scil. to supply בָּתִּים from the first hemistich. לָמוּ the pleonast. *sibi*.

^d Morning and darkness are for him one and the same. When morning dawns to other men, it brings darkness to those who shun the light of day ! The יַחְדּוֹ unites not בִּקְרָא and צִלְמוֹת, as Rosenmüller

18. May he lie light on the surface of the water,^e
 May his heritage be accursed upon earth,
 May he not turn to the way of the vine-
 yards !^f

and others contend for ; the different children of darkness.

^e It is contrary to the character of the chapter, and the clear connection with verse 22d, though it be in agreement with most commentators, to regard that which we have translated in the form of a wish, as if spoken by Job as an actual fact ; so that we should translate, “ Such an one is light,” &c. The sense of the figurative expression is, “ Such an one (viz. an enemy of the light) ought to rest on a weak ground, and thus be of short duration.” Eichhorn, “ Such an one should be the sport of the waves.” *Vide* the same image in *Hos.* x. 7.

^f A proverbial expression for, “ May he enjoy no pleasing prospect !” The way which conducts to vineyards is generally among the pleasantest ; and the reverse of this is the way of the desert. The Vulgate translates well, “ Neque ambulet per viam vinearum.” We have no need to deviate from the usual meaning of the Hebrew פְּרָמִים, and with Schnurrer, Dathe, and Eichhorn, to translate it by *viri generosi*, according to the common Arabic

19. As dryness and heat draw to them snow-water,


So shall the realms of the dead draw to them the sinner !^g

meaning of ^{''}كريم *generosus fuit* ; whence ^سكريم plur. ^سكريم *generosus* ; as Eichhorn translates, "He shall not enjoy the prosperity of the noble." The old commentators do here, without ground, complain of obscurity. *Vide* four different classes of explanation by Schultens, who enumerates them with circumstantial prolixity. The middle proposition, "May his inheritance be accursed upon the earth," must guide the commentator in his judgment of the verse. How does that agree with the supposition which, among the moderns, Rosenmüller adopts, that in this verse we have a continued description of the way of life of a thief? A thief advances suddenly, like a light canoe on the waters, and selects not the way to the vineyards surrounding the cities, but turns to the distant and desert regions. But, in connection with this, the explanation of the middle proposition, "Their inheritance, *i. e.* the dwelling which fell to their lot, is accursed, *i. e.* uninhabited and desert," is very forcible.

^g Mark the brevity, even imperfection, of the

20. The mother's womb shall forget him,^h
The worm shall devour him,ⁱ

expression in the comparison. Perhaps the quickness of taking away may be expressed thereby ; which certainly forms the *tert. compar.* The image is Arabian, where the melted snow (distinguished from the living water of a fountain) is quickly dried up by the sunburnt sandy soil. *Vide* ch. vi. 16, 17. After שָׂאֹל we must supply יִגְזֹל אֶת-אֲשֶׁר. The first member of verse 28 explains this verse, and sanctions our translation. The sense is, May the lives of such evil persons be of the shortest duration. Verse 22 expresses it differently.

^h How severe a punishment ! How difficult it is for the mother to forget the child of her bosom ! *Vide Isaiah* xlix. 14. Others, and among them Eichhorn, take רָחַם in the sense unsuited to Hebrew usage, of the Arab.  *propinquitas*, by which the meaning is enfeebled.

ⁱ Usually *sweet*, *i. e.* corruption, or the worm, should be a cordial to him, or, he shall be a delicate morsel for the worm (which would be a strain upon the language.) The meaning is strengthened (and this is the chief thing) by agreeing with the Syriac acceptation of כָּתַק, *suck up* or *devour*, as Bochart (*Hieroz.* iii. 522) and Kromayer have

He shall no more be remembered.

May wickedness break like a staff! ^k

21. He who plundered the barren that bore not,
And who did not shew favour to the widow! ^l

done. This also compares with it the Arab. ^{مَتَكَ} (cum ק alternante) sorpsit. The meaning is, he shall be exterminated in a fearful manner!

^k יַעֲזֵב is here, as in *Hos.* iv. 12, *Isaiah* x. 15, a staff, like the Arab. ^{عَصَا}. A broken staff is a figure of irreparable ruin. Thus Schnurrer and Eichhorn.

^l Assigns the reason why the sinner deserves such a fate as has been described. He plundered the most helpless among the people. We must take the sinner in general (from the descriptions of various classes of evil doers in verses 14 to 18) as the subject of this verse. The barren, is the helpless woman, who wanted the support of children, as the widow was destitute of the support of a husband. We take רָעָה in the most simple sense of *feed, consume, rub away*, as in *ch.* xx. 20, and *Jer.* xxii. 22, an expression borrowed from pastoral life. By others is רָעָה considered the same as רָעַץ, *i. e.* רָצַץ (ץ changed by Chaldaic custom into ע), which is too strong and unsuitable. The negative לֹא, in connection with יִשְׁתַּיֵּב, is affirmative, as in *Psalms* lxxviii. 50; lxxxiv. 12; cvii. 38;

22. Yet the mighty man long retaineth his strength ;
 He raiseth himself anew, and yet believeth
 no more in life.^m

Prov. xii. 2 ; xvii. 21 ; *vide Glass. Philol. Sacra*, 801. Concerning the striking form יִיטִיב, like יִיִלִיל, *Isaiah* xv. 2 ; xvi. 17 ; *vide Gesenius in Lehrgeb.* 388. Following some old commentators (*vide Schultens in loco*), Schnurrer, Eichhorn, and Dereser conceived this verse to be a curse, and took רָעָה in the sense of *to maintain*, or *to lie with* ; *e. g.* Eichhorn : —

“ A barren wife, who never bore, may he lie with ;
 May no one be gracious to her as a widow ! ”

But the expression, “ to feed the barren,” for “ to maintain,” (Schnurrer, Dereser) has an unsuitable sound ; and רָעָה has the sense of, to lie with, (Eichhorn) in no other passage. The LXX. translate יִרְעוּךָ קְדָקֶדָה, *Jer.* ii. 16, ῥῆγνῶσάς σε and the Vulg. “ constuprarunt te,” but erroneously ; for they change ר for ד, and take as the root יִדַע *cognovit*. *Vide Gaab's Explanation of Difficulties in Jeremiah*, P. v. The whole curse sounds tame, after that so strongly expressed in the verse immediately preceding.

^m Experience shows the contrary of the wish expressed in verses 18 and 19. In this respect,

we must mark ׀ in the sense of *yet*, in the beginning of the verse. מִשֵּׁךְ is either, like the Arabic مَسَكَ with the following ב, to hold something fast, “the mighty hold fast their power;” or it stands, as in ch. xxi. 23, absolutely, in the sense of, to continue long; so that we supply ׀ or תַּיִם, which follow in the 2d hemistich. The union of the verb in the sing. with a subst. in the plural, is rather an Arabic form, though not unusual in Hebrew. *Vide Gesen. Lehrgeb.* 713. יָקוּם, i.e. as the following words prove, from a sick-bed. וְלֹא-יֵאֱמָן “When he already no longer believed, i. e. when he had given up all hope.” *Vide Deut.* xxviii. 66; thus must we here understand the ׀. תַּיִם with Chald. plu. termination, as above מְלִין, ch. xii. 11. De Rossi found in two Cod. the usual Hebrew termination, which can only be regarded as an amendment of the transcriber; thus also the reading in several other Cod. בְּתַיִן, which the LXX. and Vulgate express, though they may not have had these in a manuscript before them. Another explanation of this verse, which is found among older commentators, and in Coccejus, and, among the more recent, in Rosenmüller, with few modifications, is not much favoured by the connection. The latter translates thus: “Traxit vi sua robustos, qui, ubi

23. He (God) bestowethⁿ upon him security,
 so that he may support himself;
 And yet his eyes take knowledge of his
 ways.^o
24. They stand on high—a moment—and they
 are no more;—
 They are laid low, like those who are gathered together,
 And they are cut off like the ears of corn.^p

surrexit ille, de vita diffidebant.” This makes the entire sense of the verse tame.

ⁿ He lends to him for security. He — who but God? The omission of his name in our book is psychologically natural. *Vide* ch. iii. 20; and ch. xxxvi. 37; *Eccles.* ix. 9; *Prov.* x. 34, where the name of God is omitted, with the verb נָתַן, *to bestow*.

^o Otherwise rendered, “His eyes are attentively directed to their way, that he may benefit them.” Our translation, which is also adopted by Schnurrer and Eichhorn, is better suited to Job’s frame of mind.

^p The sense is, They die a quick and easy death, in high situations of honour, as pious people may be supposed to do, in the ripeness of their age. The reading דָּוָם instead of רָמָה, which is found in

25. And even when it is not so with them,^q
 who can reprove me for lies,
 Or make my speech nothing worth ?
-

some Cod. and which the Chald. in אֲוִרִיבוּ, *expectant*, seems to have followed, is unsuitable. For the form of הַמִּכּוֹ, from מִכָּה, *to sink*, vide *Gesen. Lehrgeb.* 371. Concerning the meaning of the expression “tops of ears of corn,” vide ch. v. 26.

^a אֶפֶּי to strengthen the interrogation in מִי, as in ch. ix. 24. Schultens has erroneously *ubi loci* ? and substitutes for this particle אֵיפֶה, *where* ? Instead of לֵאלֹהִים, several Cod. in De Rossi read לֵאלֹהִים *before God* ; as also, among the ancients, the Syr. Symm. and Vulg. have expressed themselves ; and among the moderns J. D. Michaelis and Döderlein. The meaning then would be, “Who might accuse my word as false before God ?” But the parallel memb., and the well-known form of speech, שִׁים דְּבָרִי לִי, sanction the usual reading, which is followed by the LXX. and the Chald.

CHAPTER XXV.

BILDAD.

1. BILDAD the Shuhite began, and spake :
2. Dominion and terror are with him ;
He maketh peace in his high places.^r
3. Can his hosts be numbered,
And over whom is not his light raised ?^s

^r Power and terror, according to a *Hendiadys*, for terror-inspiring power. "He maketh peace in his high places," is generally explained as if God produced in heaven repose and union among the different spirits. But the words express only the highest and most decisive power of the Divinity, which is peculiarly made manifest in quelling all opposition. He (the Almighty) does this in his high places ; not as if he produced peace in heaven only, but as if from thence he commanded the same to exist on earth also.

^s The innumerable hosts of God are the stars, called **צֶבֶא הַשָּׁמַיִם**, *Isaiah* xl. 26 ; *Jer.* xxxiii. 22. Hence **אוֹרֵהוּ** stands parallel with them in the 2d hemistich. Thus Ormuzd used the stars as count-

4. How then is a mortal righteous before God,
Or how shall one be pure that is born of
woman?^t
5. Look up even unto the moon, she is not
bright,
And the stars are not clean in his eyes!^u
-

less and invincible armies, when he waged war
upon Ahriman:—

“The stars are mustered as Ormuzd’s armies, to make war on
Ahriman,

Who sits enthroned in darkness and in chaotic night.”

Hammer. Morgenl. Kleeblatt, 42.

The second hemistich of our verse expresses the
unconquerable might of the divine and dazzling
hosts of heaven. “On whom does not his light
send its beams?” is too feeble an expression. אֲוֶרָהוּ
for אֲוֶרָה, as in ch. xxiv. 23, עֵינָיו for עֵינֵיהוּ.

^t *Vide* ch. iv. 17, 18; xiv. 4; xv. 5.

^u That which is most dazzling to mortal eyes,
viz. the starry host, is not pure before God. The
parallelism too plainly favours the explanation
which we have adopted, of יֵהָל for יֵהָלֵל, for us
to attempt to refer the form to the verb denom.
אָהַל to dwell, to dwell in tents. *Vide Gesen.
Lehrgeb.* 456. All the older translators, however
they may verbally differ, have expressed our mean-
ing. *Vide J. D. Michaelis in Orient. and Exeget.*

6. How much less the mortal, who is corruption,
And the son of man, who is a worm !
-

Bibl. viii. 201. The expression יֵהָלֵל, which occurs only in one Cod. in Kennicott, may be considered as an improvement. Before יֵהָלֵל suppl. בְּעֵינָיו from the 2d hemistich ; and עַד before יֵהָלֵל determines that in every thing sublunary, no object can be found which could be reckoned pure in God's eyes. The ו before לֹא forms the conclusion, and is undoubtedly genuine, though in several Cod. it is wanting.

CHAPTER XXVI.

J O B.

1. JOB began, and said :
2. How hast thou helped the powerless,*
And supported the arm of weakness !
3. How hast thou counselled the foolish,†
And taught wisdom in fulness !^v
4. Unto whom, then, availed thy revelations,
And whose breath proceeded from thee ?^w

^v The meaning of the ironical exclamation is, What wretched support hast thou rendered to thy feeble and unwise colleagues ! Mark the force of the juxtaposition of the neg. לֹא with the substantives פֶּה, עֵץ and חֲכָמָה, whereby the feeble contradiction of their meaning is expressed. Thus it is said of God, לֹא-אִישׁ and לֹא-אָדָם, *not man, not mortal*, *Isaiah* xxxi. 8 ; and of idols, לֹא-אֱלֹהִים, *not God*, in *Deut.* xxxii. 21 ; and of men, לֹא-עֵץ, *not wood*, in *Isaiah* x. 15. *Vide Gesenius Lehrgeb.* 832.

^w The emphasis in the verse lies in the redupli-

* Literally, *powerlessness*.

† Literally, *folly*.

5. The shadows tremble under

The waters, and those that dwell therein.^x

cation of כִּי. For whom and whence the speech? For Job was the instruction unnecessary, for he knew it already better than his instructor. The strength of inspiration in the poetical description of divine omnipotence, was not a נִשְׁמַת שְׂדֵי (ch. xxxii. 8) or רוּחַ אֱלֹהִים, but of lowly origin; rather an empty breath of mortal lips than a divine afflatus.

^x Job is fully persuaded of the almighty command of God over the realms of nature. He takes up Bildad's picture of heavenly omnipotence, and elevates it still higher. But his description touches only the surface of the unfathomable subject. The words in this verse refer to Bildad's expressions in ch. xxv. 2. Although God's throne is in the highest heavens (בְּמִרוֹמָיו), his power reaches to the depths of ocean and to the regions of the shades. *Vide Psalm cxxxix. 9.* A movement, a shaking before the power of God, may be predicated of the fleeting shadows (שָׂאוֹל מִתַּחַת רָגְזָה, *Isaiah xiv. 9*) and the rolling waves. From this and other passages, it is evident that the inhabitants of the realms below are to be understood by רִפְּאִים. *Vide Prov. ii. 18; ix. 18; xxi. 16; Psalm lxxxviii.*

6. The regions of the dead lie bare before him,

4; *Isaiah* xiv. 9; xxvi. 14, 19. The derivation of the word from רַפָּה, *to be loose or weak*, is so evident, that we are led to think of the εἰδῶλα καμόντων of Homer. We may have some doubt as to the propriety of bringing the name of a race of Canaanitish giants (*Gen.* xiv. 5; xv. 20; *Deut.* ii. 11, 20; iii. 11) to an agreement with the name of the inhabitants of the land of shades, as *J. D. Michaelis* (on *Lowth de Sacr. Poes.* 133) and *Herder* (*Spirit of Heb. Poet.* i. 221) have done. *Vide*, on the opposite side, *Gesen. in Dictionary*. Perhaps *Rephaim* (the weak) is a name of derision for the giants of Canaan, to demonstrate their feebleness in comparison with the power of Jehovah. The old translators render the word elsewhere, as well as here, *gigantes*; only the Vulg. *Prov.* ii. 18, have rightly rendered it *infern*, and the Vers. Venet. νεκροί. Concerning the unnecessary difficulties, *vide Schultens in loco*. וְשִׁכְנֵיהֶם is a tame addition, if we agree to the compression of the whole verse into one member, by Eichhorn and others. He translates, "The shadows under the seas and their monsters tremble." But מִתַּחַת stands in the above named places, *Isaiah* xiv. 9; *Exod.* xx. 4, as absolutely as مِنْ تَحْتِ, *Koran*, *Sur.* ii. 23; v. 70; vi. 65.

And the abode of destruction hath no covering.^y

7. He spanned the heavens over empty space,
And hung the world upon nothing.^z

^y *Vide* the same idea in similar words, *Prov.* xv. 11. There אֲבֵדִין stands parallel with שְׁאוֹל. The derivation of the former word from אָבַר *perire*, is too evident to render a further search necessary; as, for instance, when Reiske compares the Arabic ^{وَعَدٍ} تَابَدَ “vacua incolis et deserta fuit terra,” whence the word should signify desert waste. In this verse the sense is natural, viz. the most concealed and secret things are open and clear before God; and in it, as well as in the following, there is no need to ask what qualities of God Job wished most particularly to illustrate. The general idea is evident: God’s power reaches from the loftiest height, down to the most secret abyss; comprehends universal nature, and regulates and penetrates every thing.

^z The older commentators have thought that they discovered many allegories, which are little to the purpose in this simple and noble verse. But we find therein, a general description of the wondrous and almighty power of the Most High. The heavy vault of heaven rests upon empty air!

and the comparison of the vaulted heaven with a tent canopy is common, and the word נֹמֶה is always used, *Psalms* civ. 2; *Isaiah* xl. 22. צִפּוֹן the North Pole, is the only hemisphere visible to us, and stands, in general, poetically for the vault of heaven. (We are reminded of the Chambers of the South, ch. ix. 9). The same meaning is in the 2d hemistich. This verse is remarkable, because it seems to contain a contradiction to the representation, elsewhere made by the author, concerning the pillars of heaven and of earth. *Vide* verse 11, and ch. ix. 6. But we must not apply the same rules of criticism to the sage, that we would to an ordinary poet. In this passage we find the loftiest conceptions of almighty greatness, which is all that the poet has in view. *Vide* also the *Koran*, xiii. verse 2: "It is Allah who has built the heavens on high, without the support of visible pillars." *Vide the Persian poet Ferideddin Attar* :

"He spans the heavens without pillars,
As the canopy of the earth."

Vide Hammer's History of Persian Eloquence, 141 :

"What supports the skies? Nothing!
And nothing on nothing, and only nothing."

Vide the same author and work, 143.

And in like manner an Arabian poet : باني السما *i. e.* He hath formed the heavens from smoke. *Vide verba doctor. Audeddini Alnasaphi de relig. Sonnit. princip. verse 2.*

8. He bindeth up the water in his clouds,
And they rend not under it.^a
9. He closeth the face of his throne,
And spreadeth over it his cloud.^b
10. He drew a boundary around the waters,^c
-

^a The apparent difficulty of this hemistich vanishes when we view, along with the poet, the clouds as slight and airy receptacles, in which rain water is preserved. God has arranged them with so much wisdom, that the lightly hovering cloudy vessels shall not burst from the weight of the water which they contain. **תַּחֲתָם** refers to **מַיִם** in the 1st member.

^b The true Hebrew meaning of **אָחַז**, *to seize upon*, is here unsuitable. The parallel. membr. favours a comparison with the Syr. **أَسْب** *to close up*, as this sense of the word occurs in *Neh.* vii. 3. The middle idea lies in *enclose* or *join together*, vide *Gesenius* and *Winer*. **כִּסֶּה** is the rare form for **כִּסֶּה**, as *1 Kings* x. 19; though we also find the usual form in many Codd. in Kennicott and de Rossi. In this verse, another destination is given to the clouds; they screen from profane eyes the glory of God's holiness.

^c In illustration, vide *Prov.* viii. 29; *Psalms* civ. 9; with the accurate determination of wisdom, did

And straitly divided light from darkness.^d

11. The pillars of heaven tremble,

And stiffen at his reproof.^e

God assign to the wild waters their fixed boundary, which they may not overstep. חָג, as verb, occurs only here, but is more frequent in Syr. and answers to our *measure off*, or *measure with compasses*. In חָג חֶזֶק there is a paronomasia.

^d In this hemistich, as well as in the first, there is question of the great work of separating the perplexed chaos at the creation of the world. As the Almighty separated the wild conflicting elements into firm soil and streaming water, he also divided the gloomy darkness from the cheerful light, by creating day and night. We most simply repeat חָג from the preceding member of the verse. עַד-תִּכְלִית “usque ad perfectionem,” *i. e.* perfectissime.

^e Next follows the description of God's boundless power over the greatest strength of the creation. The highest mountains are meant by the firm pillars of heaven, and the thunder by the reproofs of God. רָפַף in Po. which only occurs here, is illustrated as well from the context as from other dialects. רָפַף and רָפַר Chald. mean, *to tremble*. The expression תִּמָּה *to be stiff*, or *astonished from*

12. By his power he bringeth the sea to repose,^f

terror, is poetically chosen in reference to the mountains. We are led thereby to think of the voice of the thunder reverberating from cliff to cliff.

^f Though עָרָר *Isai.* li. 15; *Jer.* xxxi. 35, has the meaning of *to excite, to stir up* (Germ. *aufregen*), the opposite sense is here necessary from the parall. and the connection, for the whole passage relates to the repressing of strong powers of nature. The LXX. rightly rendered it ἰσχύϊ μὲν κατέπαυσε τὴν θάλασσαν. The original meaning is probably *move, partly forwards, partly backwards*; the latter pre-

dominates in the Arab. عَجَّ and in this passage, as well as in ch. vii. 5. Perhaps the word was primarily used of the ebbing and flowing of the sea. Then עָרָר may be explained in the sense of *moment*, in a way analogous to the Latin *momentum*, for *movimentum*. Concerning the derivation of the word from the Arab. according to its various meanings, *vide J. D. Michaelis in his consideration of the means which are used to understand obsolete Hebrew*, 214. We are, at all events, re-

minded of the Arab. عَجَّ which, in the transposition of its letters, also means *commovit*. If we follow Gesenius, in admitting *threaten* to be the

And by his wisdom he represseth its threats.^g

13. By his breath he maketh the heavens to revive ;^h

original meaning of the verb, so that, according to Abulwalid, it is analogous to נָעַר, (hence *terrify*, speak *hotly*), we shall, at the same time, rather recur to the more graphic meaning of *movement*, and so fix the difference between רָנַע and נָעַר, that the latter shall mark a violent motion of the voice.

^g מַחֵץ a very strong expression, literally, to beat to pieces — to destroy by breaking. Concerning רָהַב, *vide* ch. ix. 13. The suffix tert. pers. masc. gen. relating to יָם must be supplied.

^h Poetic for, “The wind drives away the clouds, and causes the heavens to brighten up.” — שִׁפְרָה literally, *He makes bright*, viz. He caused the shining stars of heaven to reappear. This explanation is favoured by the following hemistich, which depicts, in a contrary way, the sovereign power of God over nature. The fem. of the verb is probably incorrectly referred to רוּחַ as *regens* ; or we must take ה as paragog. *Vide Gesenius in Lehrgeb.* 267. The explanation adopted by De Wette and Gesenius, “By his creative Spirit he

His hand doth strangle the swift serpent.ⁱ
 14. Lo! these are only the boundaries of his
 dominion!^k

adorns the heavens" (with stars), makes the sense too general, and does not suit the connection. Ewald, in crit. gram. 92, translates, "By his breath is the heaven's beauty."

ⁱ This alludes to the constellation of the northern dragon, which is used, on account of its name, to denote the splendour of the stars, in order still more to illustrate the power of the Almighty over the strength of light. *Vide* chap. ix. 9. חוֹלֵל is used of piercing the serpent, in *Isaiah* li. 9. בָּרַח, flying or swift, is an epithet. perpet. of the serpent. *Vide Is.* xxvii. 1, and *Gesenius in his Comment. Part 2.* 811. If, with de Wette and Rosenmüller, we translate, "his hand created the serpent," the reason is less plain than according to our translation, why the serpent was here named for the other constellations.

^k Is not the literal translation here the most poetical? Eichhorn, in a more explanatory way, says, "That is but a small part of his deeds!" De Wette agrees with us, "Lo! these are the outmost boundaries of his deeds!"

How slight is the whisper that we hear o
him!^l

But the full thunder of his power, who
hath ever comprehended it?^m

^l בן is most simply referred to the preceding
דבר. The præp. בְּ equally shares the object.

Vide Gesenius in Lehrgeb. 816.

^m רַעַם is excellently opposed to שִׁמְעָן in the
preceding hemistich. The sense of the whole verse
is clear. Man cannot comprehend the entire ful-
ness of divine power. He only perceives the sur-
face of it.

CHAPTER XXVII.

1. JOB continued his discourse and said :ⁿ
2. As truly as God liveth,^o who hath taken away my right,^p

ⁿ The three friends, at length fatigued with their repetitions, have nothing new to oppose to Job, who, with increased courage, proceeds with stronger expressions to vindicate his integrity, and carries on the contest to a decision. He first declares, that he will remain true until his last breath, to the assertion of his unconsciousness of guilt. מִשְׁלִי

clearly marks the peculiarity of the external form of the philosophic poetic discourse of Job, as, in these expressions, the figurative sententious declaration of oriental wisdom, is peculiarly described.

שְׁאֵת points to the solemn elevation of the magniloquent discourse.

^o הֵי-יָאֵל form of oath, as in 1 *Samuel* xx. 3; xxv. 26.

^p The right which Job affirms to have been withheld from him, relates to the declaration of his innocence, for which he prayed.

And the Almighty who hath vexed my soul.

3. Yea! as long as my breath is in me,^q
And God's spirit is in my nostrils,^r
4. Shall my lips assuredly not pronounce iniquity.^s
And my tongue shall not speak treachery.^t
5. Far be it from me, as long as I shall live,
to justify your speech.
I will not suffer myself to be robbed of
mine integrity!
6. I hold fast by my virtue, I will not let it
go.

^q כִּי stands frequently after oaths. 1 *Samuel* xxvi. 16. 2 *Chronicles* xviii. 13. כָּל-עוֹד is usually translated by *quamdiu*. עוֹד may also be taken here as the *Infin. absol.* from עוֹד, to turn back. "The whole time of the turning back, *i. e.* of the out and in-going of my breath, or of the existence of my breath." כָּל stands here adverbially as *Eccles.* v. 15; vide *Gesenius Lehrgeb.* 622.

^r In full agreement with *Genesis* ii. 7.

^s Concerning עוֹלָה, vide *chapter* vi. 29.

^t The treachery would have consisted in his confession of guilt against the testimony of conscience.

Remorse of heart embittereth none of my days.^u

7. He who is mine enemy must be a sinner,
And he who is mine adversary a wicked one!^v

^u Vide *various explanations of this hemistich in Schultens in loco.* חָרַף literally *carpere*, has

probably the force of *reprehendere*, (*carpere conviciis*, to reproach, *Psalms* cxix. 42. *Proverbs* xxvii. 11,) as the Vulg. understands it, “*Neque enim reprehendit me cor meum in omni vita.*” Several supply *me*. מֵיְמֵי, is since my first existence.

But it is easier to supply *some one* before מֵן, as in Hebrew as well as in Arabic, this omission before that preposition is customary, so that it is participatively used. Vide *Daniel* xi. 5, וּמֵן-שָׂרָיו, but (one) of his leaders. Vide *Gesen. Lehrgeb.* 755. לֵב is *consciousness, conscience*. Eichhorn makes

לֵב the subject, and translates “*Nothing pains my heart since I existed.*” This translation also recommends itself from its ease.

^v Job affirms, that the truth of his solemn assurance of his innocence could only be contested from hostile motives towards him. And such opposition must be regarded as criminal. The more ancient

8. For what is the hope of the presumptuous?^w

commentators have already found a difficulty in Job's words, that, contrary to his accustomed mildness, he pronounces a heavy curse, according to the usual translation, "Let it happen unto mine enemy as to the wicked, and unto mine adversary as to the unrighteous. But it is not necessary to take יְהִי as a wish: the Fut. apoc. also expresses *must*, germ. *müssen*. There is, in this indeterminate mode of expression, a certain forbearance towards his friends, who were, in fact, his enemies. And where is the necessity of taking יְהִי, with כִּי following it in the sense of to "fare like"? It is literally, "my enemy must be as the wicked, and mine adversary as the unrighteous." Eichhorn has well brought out the sense and connection of the verse, but overlooks the Fut. apoc. when he translates, "My opponents act like unjust persons, and mine adversaries like traducers."

^w The אֲנִי would be Job himself, had he, with the consciousness of guilt, so solemnly asserted his innocence. How could he, laden with the knowledge of such shameless hypocrisy, indulge the hope that God would favourably hear his cries for help? He would, on the contrary, have every reason to dread immediate destruction from the Most High.

When God cuts off his strength.*

9. When he maketh his life to waste away?†

Will God listen to his crying

When affliction cometh upon him?

* כָּצַע may best be understood, as in ch. vi. 9, of killing in a violent way. This meaning of the

verb כָּצַע ($\text{בִּצְעַ$), shown in the marked parallel passage, suits the connection better than the signification of the somewhat different verb כָּצַע

(בִּצְעַ): “to carry on unrighteous gain,” which meaning is applied here by Schultens, Gesenius, and Rosenmüller. The latter translates “quid enim sperandum simulatori, qui quæstum fecerit, quum ei Deus animam eripiet.” At the same time, these verbs must be united together in a radical meaning, and the force of this union rests in sharp and close cutting off.

† According to the actual punctuation of יִשָּׁל , we take this form most simply to be the Fut. apoc. from שָׁלַח , which, as well as שָׁלַח , is in the sense of נִשָּׁל , to draw out. The expression is figurative, taken from the idea that the body is the scabbard of the soul. For other explanations

10. Or could he delight himself in the Almighty,^z

And call upon God at any time?^a

11. I will teach you from the hand of God,^b

What the counsel of the Almighty doth not conceal from you.

which require a different punctuation, *vide in Rosenmüller in loco*. Our translation recommends itself on this account, that, being figurative, it suitably follows another figurative expression, denoting to kill violently and suddenly. Thus the Syr. and Chald.

^z *Vide* ch. xxii. 26.

^a The sense of verses 9 and 10. We cannot imagine that Job, as a presumptuous sinner, would so humbly appeal to God. Without this special reference to Job himself, the words in relation to their connection are not clear.

^b While Job now sets himself to guide the friends to a true view of his sufferings, he admits their repeated assertion, that the wicked is punished by God, only blaming them for always holding out this maxim in the way of crimination against him. God's hand is his ruling and working. **ב** before **י'** answers to the Latin *de*, *Psalms* lxxiii. 7. The Chald. takes it falsely for *per*, **בְּנְבוֹאָת אֱלֹהֵא**, *per prophetiam Dei*.

12. Lo ! All ye yourselves have seen it ;
 Wherefore, then, will ye busy yourselves
 with vanity ?^c
13. This is the portion of the wicked with
 God,^d
 And the heritage of the rebellious, which
 they receive from the Almighty !

^c The vanity of the friends' discourses consisted in their constantly depicting the punishment of the sinner to him who was innocent. וְהַבִּל is used in 2 *Kings* xvii. 15, and *Jerem.* ii. 5, for the vanity of idol worship. In order to comprehend the connection of Job's entire discourses, we must keep in view, that the sufferer is persuaded by his integrity, that wickedness is punished in this world with misery, and that the error of Job's friends is their denial of the former, while they insist upon the latter as true. Ought they not rather to be led to admit, that because both are true, and as contradictory cannot be comprehended by our understanding, there must be some incomprehensible wisdom in the dealings of God, according to which it may appear fitting, that the virtuous should in some cases share the fate of the wicked.

^d He admits, in their own words, this truth, that, in spite of outward prosperity, misfortune at length must visit the wicked. This picture of the fate of

14. If his sons be multiplied, it is for the sword,

the godless, drawn by Job, has given offence to some, on the ground that it is opposed to his former assertions ; and, in verses 13 and 23, agrees with Zophar. *Vide Kennicot's Remarks on Select Passages in the Old Testament*, 169 ; and *Eichhorn in his General Lib. of Bibl. Lit.* 615. *Stuhlmann's Translation of Job*, 157. But we must remember that Job exerted himself to point out instances of the prosperity of the wicked, only as a defensive contradiction of his friends, who were always taunting him with his misfortunes as a proof of guilt. But, now that he has reduced them to silence, in order to bring them to the right point from whence to judge of his misfortunes, he admits their favourite doctrine of the misfortune of the ungodly ; only he maintains that nothing is thereby proved, for his innocence stands as firm and sure as the misfortunes consequent upon wickedness. Hence, because the virtuous also suffer, there must be other mysterious grounds of suffering besides guilt. In this way, the contest comes to a decision, which necessarily lay in the design of the wise author of the book. Without this apparent contradiction in Job's speeches, the interchange of words would have been endless.

And his offspring shall not be satisfied
with bread.^e

15. His remnant shall be buried in death,
And their widows weep not.^f

^e His family increases, only to perish, partly from famine, and partly in war.

^f שְׂרִיר is he who escapes danger; and here it is used of one who has escaped war and famine. Such persons saved perish at last by a frightful disease, the plague; for this meaning is implied in מָוֶת, as *Jerem.* xv. 2; xviii. 21. And in like manner the expression בְּכֹר מָוֶת occurred above, v. ch. xviii. 13. Thus also in Chald. the plague is termed מוֹתָא; and in the New Testament, θάνατος, *Rev.* vi. 8; xviii. 8, as Winer pertinently remarks, that our ancestors named the devastating pestilence of their days “the black death.” At all events, מָוֶת is to be taken as a personification, as יִקְבְּרוּ, which is placed in connection with it demands. The expression, “to be buried in death,” serves to represent destruction from pestilence in still more fearful colours, and perhaps refers to the peculiar mode of interment during its prevalence, when, on account of the great number of corpses,

16. Though he heap up silver like the dust.^g
 And prepare for himself raiment like clay.^h
 17. He only prepareth it, and the righteous
 putteth it on,
 And the pious divideth his silver.
 18. He buildeth his house like the moth,
 Like a hut which the watchman prepareth.ⁱ

they were buried without the usual decent ceremonies. For other explanations, *vide Schultens and Rosenmüller in loco*. As soon as our explanation of שָׁרִיךְ is properly attended to, (and it is not taken in general for the remnant of the godless), the difficulty vanishes.

^g Proverbial expression to denote a quantity of silver heaped up. *Vide Zach.* ix. 3, where, in the same way of speaking, the verb שָׁבַר to heap together occurs; and *Genesis* xli. 35.

^h A costly wardrobe is reckoned among the choice treasures of the east. *V. Bochart, Hieroz.* p. II. b. iv. ch. xxv. T. iii. p. 517.

ⁱ The house which he builds lasts but a short time: The abode of the moth, how easily destroyed! And the bough-formed hut, raised for shelter by the guard of a vineyard, how soon is it broken down again! Concerning סֶבֶה. *Isaiah* i. 8; and *Gesenius' Comment*.

19. He layeth himself rich in bed, and nothing
is robbed from him,
He openeth his eyes and nothing more is
there! ^j
20. Terrors come upon him like waters, ^k
And the mighty tempest carrieth him
away. ^l
21. The east wind taketh him up and hurrieth
him on. ^m
And hurleth him out of his place.
22. God shooteth forth against him and spareth
not. ⁿ

^j The sense of this translation suits better the connection with the preceding verse, where the short continuance of the prosperity of the ungodly is mentioned, than that of Rosenmüller and De Wette, of whom the latter translates "The rich one dies, and is not buried, a moment—and he is no more."

^k *Vide* ch. xxii. 11.

^l *Vide* ch. xxi. 18.

^m The east-wind is the most violent. *Vide* ch. xv. 2. It is more poetical to make the east-wind rushing onward, carrying with it its prey, the subject of the verb וּלְהִיטֵן, than, as is usual, to apply the verb to the goddess.

ⁿ God, whose name is often omitted, as being

He seeketh refuge from his hand.^o

23. Men shall clap their hands at him,^p

And shall hiss him away from his place.^q

self-evident, must here be taken as the subject. With **יִשְׁלַךְ** we supply as object, the missile which is shot, while we must think of God as armed with the bow and arrows of vengeance. *Vide Psalm vii. 13.* Rather boldly Schnurrer and Eichhorn receive as subject, the place itself personified. "It drives him away without compassion." It would be easier to let the east-wind continue to be the subject. The verb **הִשְׁלִיךְ** with **עַל** following, is taken most agreeably to the language in the sense of *to shoot upon any one.*

^o In the union of the infin. absol. with the verb fin. is expressed the anxious striving of flight.

^p The people exults in his misfortune. The clapping of hands expresses their malicious joy. *Vide Lament. ii. 15. Nah. iii. 19.*

^q To hiss, stands for to deride. *Vide Jeremiah xxv. 9; xlix. 17; l. 13. Zeph. ii. 15.*

CHAPTER XXVIII.

1. HAS the origin of silver been discovered,
Or the place of gold which is refined.^r

^r While the justice of God is assuredly seen in the unhappy fate of the wicked, the cruel misery of virtuous persons, like Job, is still an unexplained mystery. The mortal is here compelled to acknowledge a higher wisdom in the duration of earthly things, into which he is unable to penetrate, although he may have succeeded in abstracting the precious metals from their deep deposits under the earth. But Job has already in so far discovered the riddle of his life (although much yet remains that is dark and mysterious), as to know that God has sent affliction upon him, in order to try his piety. This sense must be taken in connection with verse 12. Man has found the native place of silver and of gold, but the abode of wisdom is as yet undiscovered, and thus he can, at will, procure the deep concealed metal ; but not so wisdom. In this way, we may understand the commencing כִּי, if we somewhat anticipate the conclusion of Job ; the seat of wisdom can no man reach, although he may have learned to extract the shining metal from

2. Iron is taken out of the dust,
And brass is extracted from stone.^s

the darkness of the depths of the earth. Literally "there is an exit for the silver." מוֹצֵא is especially used of water. *Vide Isa.* xli. 18, where it is united with מַיִם. Under ch. xxxviii. 27, we find מוֹצֵא דָּשָׁא, *i. e.* the place where the young verdure sprouts up. "Which is refined;" this serves more closely to designate metal originally concealed in the earth. The gold which is already refined is not intended, but that which must first be purified. זָקַק is thus used of refining *metal*, only in Piel in *Malachi* iii. 3. *Vide Ps.* xii. 7. 1 *Chron.* xxviii. 18; xxix. 4. The sense would be frustrated by translating with the Vulgate, "auro locus est, in quo conflatur," so that אֶשֶׁר is supplied.

^s Literally "He (man) fuses the stone like brass," *i. e.* he knows how to extract brass from stone. To יִצוֹק *tert. fut. kal.*, we supply as subject אֱלֹהִים (vide verse 13 below) which might be omitted in the whole passage as being self-evident, as elsewhere the name of the divinity. In illustration of the word, *vide Plinius Nat. Hist.* xxxiv. 1, and xxxvi. 21: *Aes fit ex lapide aereo, quem vocant Cadmium; et igne lapides in aes solvuntur.*"

3. Man maketh an end of darkness,
And thoroughly searcheth out the stone of
obscurity, and of the night of death.^t
4. A stream breaks forth by the side of the
stranger.^u

^t Concerning לְכָל-תְּכֵלִית, *vide* ch. xxvi. 10, literally, “ad omnem consummationem.” We need not inquire what is the peculiar stone meant by that of the thickest darkness. Job knows it not himself: but he means the stone, whatever it may be, which is embedded the deepest in the bowels of the earth. There is no need to follow the ancient commentators, who thought the earth’s centre was here designated. Schultens enumerates sixteen theories on this subject.

^u “Cimmeriae tenebrae; quas me exsuperaturum vix sperare ausim!” exclaimed Schultens. The commentators, who attend to the connection, agree that this verse refers to the bold and dangerous labours of miners in the deepest clefts of the earth; they only differ concerning the meaning of individual expressions. The explanation is impeded by conceiving the words to refer to some special branch of mining. But if we are contented with a general explanation, the verse is plain. Three causes render the life of the miner unpleasant; 1. an enduring combat with the watery element; 2,

Lo there, how they whom the foot forsaketh,^v

remoteness from human society ; 3. a dangerous progress in the dark galleries and vaults of the earth. These three difficulties are poetically described in this verse : The first hemistich, depicts the miner's surprise when a sudden stream rushes past him from the bowels of the earth. The miner is well named גַּר, for he is only a stranger at the bottom of his shaft. There is no need to follow the more recent commentators (Eichhorn, De Wette, and Gesenius), in their idea that גַּר is to be taken in the meaning (not elsewhere occurring in the Hebrew), of the Arabic جَرّ *foot of a mountain* (a stream breaks forth from the foundation of a mountain). Nor need we follow Rosenmüller, who explains מַעַם אֲשֶׁר גַּר בּוֹ by מַעַם-גַּר "From thence, where he (man) dwells, doth he bring forth canals." The latter, like many other modern commentators, takes נַחַל, not in the common sense, but in that which does not elsewhere occur, of *shaft, canal*, where then פָּרַץ transit. stands for to break through.

^v Literally, they are forgotten by the foot, *i. e.* the foot does not secure them in their descent to the

Hang, and flit far from mankind.^w

5. Out of the earth springeth nourishment,
And beneath it is stirred up with fire.^x

6. The abode of the sapphire are the stones of
the earth,

depths of the earth, but they must have recourse to ropes. The bold expression of the original

הַנִּשְׁכָּחִים מִנִּי-רֶגֶל adverts to the want of cus-

tom on the part of miners of using their feet in proceeding securely. That הַ has a demonstrative meaning before נִשְׁכָּחִים, is justly remarked

by *Pareau in loco*, vide *his explanation of this chapter in his Comment. immort. et vit. fut. not.*

^w It might also be explained: "They stagger more than men use to do," *i. e.* their unsteady gait resembles less the firm tread of mortals than the flitting of shadows in the realms of the dead. But, according to our explanation, the gloomy separation of miners from mankind is expressed.

^x This verse must be regarded as a sentimental reflection. It is as if the mortal might be termed ungrateful to the gracious earth which nourishes him, while he makes such violent inroads upon her hidden treasures. Plinius has expressed a similar idea. "*Persequimur omnes ejus (terrae) fibras, vivimusque super excavatam. Imus in viscera ejus,*

And gold-dust is found therein.^y

7. The path thither knoweth not the eagle,

et in sede Manium opes quaerimus, tanquam parum benigna, fertilique, quaquā calcatur.” Lib. xxxiii. *towards the beginning*. The idea of *alma mater* is purposely brought out by the nom. absol. אֶרֶץ. The second hemistich refers to the use of fire in mining.

^y The sapphire is found among the hidden stones of the earth. The suffix. fem. gen. to אֲבָנִים assuredly relates to אֶרֶץ. Concerning the סַפִּיר. *Vide Exodus* xxviii. 18; xxxix. 11; liv. 11; *Ezekiel* i. 26; x. 1; *Canticles* v. 14. It is called by the Persians لَاجُور lapis lazuli. Syr. ܣܦܝܪ; Chald. סַפִּיר; LXX.; σάπφειρος. The ancients distinguished two sorts of sapphire; 1. the real, of transparent blue; 2, the one improperly so called opaque, with gold spots, or lapis lazuli. *Vide Plin. Nat. Hist.* xxxvii. 39. Braun *de vest. sacer.* 538; *Bellermann de Urim et Thummim*, 44. Earlier commentators, as J. D. Michaelis and Eichhorn, explain עֲפֹרֶת זָהָב by these gold spots of the lapis lazuli; in which case לֵךְ would refer to אֶבֶן, which is, indeed, fem. gen. M. de Leonhard is in favour of lapis lazuli on account of its spots, which might easily be taken for gold-dust. Others think

‘And the eye of the vulture hath not seen it.^z

8. The fiercest hearts have not trodden it,
And the lion doth not traverse it.^a

9. He layeth his hand upon the stones,

that in the second hemistich, mention is made of actual gold ; in which case gold-dust would be put for gold-ore, so that לֹן would refer to מְקוֹם, as the older translators do in part explain it. Vulg. “locus sapphiri lapides ejus, et glebae illius aurum.” But why is gold here called gold-dust?

^z Eagles and vultures are the birds which have the sharpest eyes.

^a According to the second hemistich, we must understand the fiercest animals to be denoted by בְּנֵי־שָׁחַץ ; for that the lion is specified on account of his courage is shown by the connection. The Arabic confirms this idea concerning the ἀπ. λεγ.

שָׁחַץ, while شَخَص signifies, *sustulit se, per superiora latus fuit*. Hence شَخَصٌ elatio. Thus the Vulg. rightly have : “filiī superbiae.” Other acceptations of the expression *vide in Rosenmüller in loco* and *Gesenius et D. W.* עָרָה, which also signifies to adorn (*vide* chap. xl. 10), refers to the proud gait of the lion.

And overturneth the mountains from their roots.^b

10. He guideth rivers through the clefted rocks,
And his eye beholdeth every precious thing.^c

^b Man knows how to vanquish the greatest hindrances which nature opposes to him — חֲלַמִּישׁ =

خَلْنَبُوس quartz or hard rock in general. Compare with this verse a passage in Plinius, which has been cited by both Schultens and Rosenmüller. “Cuneis eam (silicem) ferreis aggrediuntur, et iisdem malleis; nihilque durius putant, nisi quod inter omnia auri fama durissima est. Peracto opere cervices fornicum ab ultimo caedunt, dantque signum ruinae camque solus intelligit in cacumine montis pervigil. Hic voce, ictuve, repente operarios revocari jubet, pariterque ipse devolat. Mons fractus cadit in sese longo fragore, qui concipi humana mente non possit, et flatu incredibili. Spectant victores ruinam naturae.” *Plinii Hist. Nat.* Book xxxiii. ch. iv. 21.

^c Literally, “He cleaveth streams through rocks,” *i. e.* He makes openings in rocks, and thus drains off the waters which hinder his mining. This is the most simple explanation. *Vide* other ideas in *Schultens and Rosenmüller*. The mean-

11. He stilleth the tears of the streams,^d
 And bringeth to light that which is concealed.
12. Yet wisdom,^e where may she be found?

ing of the 2d hemistich suits that which we have assigned to the first: As soon as the waters which overspread the soil is removed, the costly treasures of the earth are discovered.

^d The tears of the streams poetically describe the trickling subterranean rills. These the miner strives to stop, that he may advance on his work unhindered by them. We take וַיִּבֶשׂ with greatest certainty in its known meaning of *bind, stop up*.

Vide ch. xl. 13, and the Arab. حبس. The notion of impeding, which lies in the verb, is more brought out by בְּכִי before מִן. Others translate, “He collects brooks from tears,” whereby the meaning of the words is not so immediately plain. Also, according to this explanation, the verb is not taken in a sense closely or grammatically demonstrated.

^e The right understanding of the meaning of this (viz. that wisdom is nowhere to be traced to her original source) is confirmed by the 8th ch. of Prov., where, as well as here, she is personified.

And where is the place of understanding?^f

According to the Hebrew, there is a double חֵכְמָה to be distinguished: 1st, The divine, viz. the might of the Godhead, by the breathing forth of which (רוּחַ), the wise order and regular government of the world was brought forth, and is continued. This חֵכְמָה is wisdom unfathomable to man, of which it is here said, that she can be found in no place, and bought for no price: 2d, Human wisdom, or the power of man, by which he introduces rules of order into his social life.¹ It is the חֵכְמָה which is personified in *Prov.* viii. and ix., and which mankind recognises as virtue. In v. 28 of this chap. the two wisdoms are accurately distinguished.

^f If we leave the oriental personification of

¹ This is altogether erroneous. The wisdom mentioned in the 8th chap. of *Prov.* must be the divine wisdom, and not the human. In v. 23 of that chap. "I was set up from everlasting, from the beginning, or ever the earth was;" and in v. 2, "Before the mountains were settled, before the hills was I brought forth;" and in v. 27, "When he prepared the heavens I was there." It is absolute nonsense to refer these things to human wisdom. It is our Christian privilege to believe that this wisdom, in the 8th chap. of *Prov.*, was the Almighty word of God, our Lord Jesus Christ.—*Note of Translator.*

13. The mortal knoweth not her value,^g
 And she is not found in the land of the
 living.
14. The deep said, she is not in me,
 And the sea said, she is not with me.
15. A golden treasure cannot be given for her,^h

חֶכְמָה, and its comparison with the costly treasures of the earth, which runs through the whole chapter, we would thus paraphrase the figurative question of "where is her place?" by the question, how shall we attain to an insight into the wise plan of the divine government of the world? בִּינָה is *understanding*, (a. r. בֵּין, *separate*, for בָּאֵל signifies in Arab. in conj. II. *discernere*); and also in reference to life and intercourse with others, *prudence*, especially in Prov., though there it is not unfrequently used for חֶכְמָה, as it is here.

^g Not only the invaluable worth of wisdom is here spoken of, but the utter impossibility of purchasing it at any price. All the costliest treasures which human industry extracts from the ground avail not to gain wisdom.

^h סָגוּר=סָגוּר, scil. זָהָב, 1 *Kings* vi. 20, 21; vii. 49, 50; x. 21; 2 *Chron.* iv. 20, 22; ix. 20, is

And silver may not be weighed out as her value.

16. She cannot be weighed with the gold of Ophir,ⁱ

With the precious onyx,^j and with the sapphire.

certainly according to the context *aurum præstantissimum*. There may be some dispute about the derivation of the word, most probably it is *closed up* for *valuable*. Vide *J. D. Michaelis suppl. ad lex. Heb.* 1718.

ⁱ סָלָה סָלָה *to weigh*, the same as סָלַל *to raise up*, viz. on the scales; as above נִשָּׂא, chapter vi. 2. Vide verse 19, and *Lamentations* iv. 2, where סָלָה is written. Concerning the manifold explanations of the word, vide *J. D. Michaelis, sup. ad lex. Heb.* 1759. Gold of Ophir is put for the finest gold. Vide chapter xxii. 24. *Ps.* xlv. 10. *Isaiah* xiii. 12.

^j שָׁהַם occurring in *Genesis* ii. 12. *Exodus* xxv. 7; xxviii. 9; xxxv. 27; xxxix. 6; *Ezekiel* xxviii. 13. *1 Chronicles* xxix. 2, is most probably onyx; of which the value was, in ancient times, greater than it is now. Vide *Braun De rest. Sacerd. Heb. II.* xviii. 574. *ed. sec. and Ant. Theod. Hartmann in der Hebr.* Pt. iii. p. 90.

17. Gold and crystal cannot be equalled unto her,^k

Nor vessels of gold exchanged for her ;

18. No mention may be made of coral,^l and crystal,^m

And the possession of wisdomⁿ is more than pearls.^o

^k זְכוֹרִית ὤπ. λεγ. crystal or glass a. r. זָכָר to be pure. Vide *J. D. Michaelis, sup. ad lex. Heb.* 613.

^l רֵאֶמֶת, which also occurs in Ezekiel xxvii. 16, probably red coral. Vide *A. T. Hartmann, I.* 274, and *Pareau in loco.*

^m גְּבִישׁ, literally what is frozen, e. g. Hail, *Ezekiel* xiii. 11. אֶלְגִּישׁ, according to some, crystal. Vide *Hartmann* iii. 99; others understand it to be pearl or beryl. The meaning is doubtful.

ⁿ i. e. we cannot name its price. It may be that this mode of speaking indicates the lower grade of value of the precious objects mentioned in this verse, compared with those in the preceding one?

^o There is no etymological necessity from מִשָּׁךְ, to think of the dangers of the pearl fishery, so as, with Hartmann, to render it “ with difficult draw-

19. The topaz of Cush cannot be held in equal esteem,^p

ing up.” *Vide Hebr.* pt. I. p. 265, and pt. III. p. 82, for the authorities cited for the word. *Vide Rosenmüller in loco.* The etymological derivation of פְּנִינִים is obscure, and, in the explanations, we must be guided by the context, parallel passages, and ancient versions. In almost all places where the word occurs, (*Prov.* iii. 15; viii. 11; xx. 15; xxxi. 10. *Lament.* iv. 7,) it serves, as here, to compare with wisdom, which has a still greater worth. The old commentators render it a costly stone, the newer are divided between coral (chiefly on account of a passage in *Lament.* iv. 7, where the פְּנִינִים is mentioned as red,) and pearl, which the Chald. finds here, and Bochart, in particular, defends, (*Hieroz.* p. II. bk. v. ch. 6, Tom. III. p. 601.) Perhaps they may both be signified by the same word, or, at least in *Lament.* iv. 7, coral may be called red pearl. Pearl is more suitable, because, in verse 18, the רֶאֱמֹת, coral, is already mentioned, and the former could not be wanting in the urim and thummim of this chapter.¹ *Vide my Comment. on Prov.* iii. 15.

^p פֶּטְרָה, *Exod.* xxviii. 17. *Ezek.* xxviii. 13, is

¹ Stones of the Sanctuary, *Lament.* iv. 1.

And she cannot be weighed with fine gold.

20. But wisdom, whence doeth she come ?^a

And where is the place of understanding ?

21. She^r is hidden from the eyes of all living,
And covered from the fowls of heaven ;^s

a precious stone found in Ethiopia, which is taken by most of the ancient commentators for topaz ; Gesenius in his Dict. thinks of an inferior sort of emerald. It is doubtful whether it may have been our common chrysolite.

^a This repetition of the words in verse 12, has great effect, and in verse 25, makes the sense of the words more forcible. In the same way that in this passage **מָקוֹם** and **בֹּא** are used of precious stones,

we find **موضع** and **اتي** used by Arabic writers.

Teifasch says **موضع الزمرد الذي يوتي به منه**
i. e. locus Smaragdi unde adducitur. Vide Sebal.
Ravii specim. arab. continens descript. et excerpt. libr.
Achmed. Teifaschii de gemm. et lapid. pretios. p. 88.

^r The **ו** before **נִעְלָמָה**, as before the answer to the question is here untranslatable. *Vide Gesenius Lehrgeb. 845.*

^s In the east, an extraordinary gift of divination is assigned to birds. They are looked upon as the confidential interpreters of the divine will. We have only to recollect the personification of the good spirits of Ormuzd by birds, according to the Persian

22 The abyss and the realms of the dead declare,^t

We have only heard the report of her with our ears.^u

23. God understandeth the way to her,
And he knoweth her abode.^v

24. For he looketh to the ends of the earth,

creeds, (*Creutzers Zymbolik* I. 723,) and the primeval feathered king singing on the mountain top, representing the highest wisdom of life; and also the language of birds, of the great mystical poet of the Persians, Ferideddin Attar. *Vide Hammer's Hist. of Pers. Eloquence*, 140. These reminiscences will serve to illustrate this verse, as well as *Eccles. x. 20. Vide Diez Memorabilia of Asia*, Pt. II. p. 340. Grotius reminds us of the cranes of Ibycus.

^t מוֹת stands here as in *Ps. iii. 14. Prov. vii. 27*, for שְׁאוֹל.

^u Thus wisdom is not found in the land of the living, although the traces of her workings are visible. She is not to be found in the regions of the dead; for there she is only heard of, her acting on nature not being there seen. Thus the realms of the shades are represented as without wisdom, in *Eccles. ix. 10*.

^v Or rather, he hath wisdom, or is himself wisdom.

And he beholdeth whatever is under heaven.^w

25. As he layeth his weight upon the winds,^x
And determineth the waters with his measure.

26. As he prescribed his law to the rain,
And a path for the lightning of the thunder.^y

^w Similar to this is it said in *Koran Sur.* III. v. 6,

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
i. e. truly! “There is nothing concealed from God, either on earth or in the heavens.”

^x When God gave order to the world from chaos, he used wisdom as his counsellor.¹ Vide *Prov.* viii. 27—31. לְ before the infin. עָשָׂה has a signification similar to עָשָׂה in the following verse. Vide *Exodus* xiv. 27. 2 *Samuel* xviii. 29. The infin. is changed into the verb fin. in 2d hemistich.

^y יִפְתֹּחַ occurs in chapter xxxviii. 25, and *Ezek.*

¹ Let the Christian compare with this passage, what St. John says of the Divine word, our blessed Saviour, in his pre-incarnate state, St. John ch. 1. “The word was in the beginning with God.” “All things were made by him, and without him was not any thing made that was made.”—*Note of Translator.*

27. There did he see her and declare her,^z
 He prepared her^a and searched her out.
 28. But to man he said “behold the fear of
 God, that is wisdom,
 And to depart from evil, that is under-
 standing.”^b

x. 1, doubtless lightning, from the obsolete Heb. root חָזַן, Arab. خَرَجَ to pierce through.

^z Viz. in his works. Thus stands סִפֵּר, *Psalm* xix. 2. Perhaps the author had in view the joyful estimate of wisdom, and we may compare *Prov.* viii. 30, and the repeated applause bestowed in Genesis by the Creator on the work of his hands. “And God saw that it was good.”

^a As it is said of wisdom in *Proverbs* viii. 30, וְאֵהִיָּה אֶצְלוֹ אֲמֹן “I was the skilful artificer by his side.” Unnecessarily Döderlein renders הִבִּינָהּ, “he recognized or knew her.” De Wette was formerly of this opinion, but he has now adopted ours.

^b Even then¹ did God, in the strength of his wisdom, impart to mankind *another* wisdom, the wisdom of practical good works grounded on religion. *Vide Prov.* i. 7.

¹ And how much more has God revealed unto us, Christians, a better wisdom, through his co-equal Son, by whom He has brought life and immortality to light.—*Note of Translator.*

CHAPTER XXIX.

1. JOB continued his discourse and said,^c
2. Oh, that it were to me as in the months
that are past,^d
- As in the days wherein God protected me.
3. When his lamp shone upon my head,^e

^c Job is tranquillized, since he bears his misery, not as punishment inflicted for former sins, but as a mysterious plan of the unfathomable providence of God. Yet he cannot repress the engrossing feeling of sorrow, because of the sad turn which his fortunes have taken, and he now resigns himself to the recollection of his former happiness, at a time when, protected by God, he spent his days joyfully in the bosom of his family and respected by all, on account of his religious and moral worth.

^d The stat. constr. declares to us the relat. to be supplied. *Vide* 1 Sam. xxv. 15. Isa. xxix. 1. *Gesen. Lehrs.* 679.

^e Literally, “by the shining of his light.” לְהִירָא infin. in Kal. (from הִירָא in form סִב), with pleonast. suffix, while the nom. for which it stands, follows immediately, which pleonasm makes the Syr. and Chald.

And I walked by his light, even in darkness.

4. As the days were to me in my harvest time.^f

While God abode yet as a friend in my tent.

5. While the Almighty was still with me.

And my children surrounded me ;

6. While in going, I washed my steps in cream,^g

languages so overladen with accessory ideas. *Vide Gesen. Lehrs.* 735. Concerning the image, *vide* ch. xviii. 6. חֶשֶׁךְ is to be taken as accus. *Vide Ewald in Crit. Gram.* 585.

^f Harvest is here to be understood as a time of blessing and ripe prosperity. It is a picture of the most pleasant season, because, in the east, the temperate climate of autumn is the most agreeable. We have no need to agree with some commentators, both ancient and modern, who have taken חֶרֶף in the opposite sense of season of spring, or of youth ; because the Hebrews began their year in autumn, and thus, that season may be taken as an image of youth (*Vulg.* *diebus adolescentiae meae*). *Vide Gesenius* on the word.

^g Image of the fullest prosperity and plenty of a shepherd life. הֵלִיכִים are not so much the

And near me the rock streamed forth with
oil.^h

7. When I went through the gate to the
city

And prepared my seat in the market-
place :ⁱ

feet, (as Eichhorn translates, “ when I washed my feet in milk,”) as the steps ; so that the idea is expressed in the entire hemistich, “ Cream flowed in streams wherever Job wandered.” This sense corresponds with the second member of the verse, and is stronger than if we understood him to say, “ I washed my feet in milk.” To wash the steps is an indeterminate expression, and means, to wash the advancing feet. חֲמָאָה חֲמָה *thick milk*.

The erroneous translation of this word by Butter is evident from this passage, for it could not be said of any one that, in walking, he washed his feet with butter !

^h A similar image for a like thought in the preceding hemistich. עֵמֶד is usually rendered *to me*.

We might translate it literally and poetically, “ Instead of water, the rock by which Job stood poured out oil.” Thus did nature bestow her richest abundance on her prosperous son. *Vide Deut. xxxii. 13.*

ⁱ Schultens adduces ten different explanations of this verse. There is a question as to

8. The young men saw me, and stepped backwards,

The aged arose and remained standing.^k

whether Job is to be considered as dwelling within or without the city. This can be as little determined by יֵצֵא as by עָלָי: for the former need not be explained by *going out of the city gate*, but may mean in general, *go out*, as the Arab. word

خرج *to go out of the house*. That this may be as well translated by *super*, i. e. *per*, as by *ad*, where it there (as it does often) stands for אֵל. Thus it

may either be, “When I went in to the door to the city,” or “when I went through the city out by the door.” But, according to the latter acceptation, עָלָי קָרָה would be an unnecessary addition. Ac-

cording to the view which we take of the facts of Job’s history, it seems more suitable to suppose him living in the country; and thus the extraordinary impression is still more natural which his presence appears to have made on the townsmen who were assembled in the place of judgment, for שַׁעַר like רְחוֹב has the latter meaning.

^k Before רָאוּנִי supp. אִם. The young men נִחְבְּאוּ: that is not “they concealed themselves;” this would be too strong an expression. “They

9. Princes interrupted their speech¹
 And in silence placed their hands on their
 mouths.
10. The voices of the great ones were hushed,
 And their tongues did cleave unto their
 gums.^m

stepped back ;” out of respect they made way for Job. In such great respect did he stand. But even old men with grey hairs arose full of reverence עֲמָדָן, they stood until Job had seated himself.

¹ Even the most dignified, if they had begun to pronounce sentence, kept silence on Job’s arrival. The form of speech עֲצַר בְּמַלִּים already existed, ch. iv. 2. Even thus ; to lay the hand upon the mouth. *Vide* ch. xxi. 5.

^m The verb נִחַבְּאוּ is referred here to the gen. of the subject of the proposition. *Vide* ch. xv. 20. We need not therefore follow Schultens, who translates, “ quod ad vocem eminentium, comprimebantur,” so as that the verb should refer to נְגִידִים. According to the sense, it may very well be poetically said, “ The voice conceals itself, for it is restrained.” Concerning the expression, “ The tongue cleaves to the gums, *Vide* Ps. cxxxvii. 6.

11. Yea, the ear which heard me blessed me,ⁿ
 And the eye which saw me bore witness
 unto me.^o
12. For I delivered the poor that cried,
 And the fatherless, who had none to help
 him.^p

Ezek. iii. 26. This is a decidedly oriental form of speech.

ⁿ Literally, "The ear when it heard me celebrated me. אֲשֶׁר is in this connection, and according to the following hemistich, not so much "to celebrate the prosperity," as to laud, to extol the excellence of Job." *Prov.* xxxi. 28. הִלֵּל.

The sense is, "Whoever heard of me agreed in sounding my praise." It is better to refer these words to the universal renown of Job for virtue, than to the actual hearing of these praises from the mouths of the assembled people—as Eichhorn translates, "The ear which heard me esteemed my words happy."

^o Viz. that I was an honourable man. The expression הִעֵיךְ, taken from justice, may assuredly mean *to command or celebrate*, as it is usually translated. *Vide μαρτυρέω, St. Luke* iv. 22.

^p Benevolence is here extolled as a cardinal virtue of the east.

13. The^a blessing of the deserted came upon
me,
And I filled the widow's heart with joy.
14. Righteousness was my garment, and it
clothed me,
My justice covered me as a mantle and
head-dress.^r

^a Blessing is here that which he who is delivered invokes for his deliverer. אֹבֵד is he who is near to destruction, as in *Prov.* xxxi. 6.

^r According to this translation, the twice occurring לְבִשׁ is quite clear, and we must not, with the LXX, the Vulgate, the Syriac and Arabic, apply וְלִבְשֵׁנִי to the following hemistich. Thus the fine meaning would be lost, viz. that the justice which he put on clothed him well, and that the virtue which he so intimately cultivated was his protection and his ornament. The image of putting on as a garment expresses intimate union. *Vide Is.* xi. 5 ; lix. 17, and *Gesen. Comment.* The expression of an Arabic poet may be suitably compared with this passage:

لَمْ تَطْلُ عَنْهُ وَلَمْ تَقْصُرْ
الْبَيْسَةُ اللَّهُ ثِيَابُ الْعَلِيِّ

15. I was the eye of the blind,

And the foot of the lame.^s

16. To the poor I was a father,

i. e. God clothed him in a garment of renown, and it is neither too long nor too short for him; or,

مَكَارِمُ الْبَسْتِ اثْوَابُهَا
كُلَّ جَدِيدٍ غَيْرِهَا بَالٌ

i. e. Thou hast put on the vestments of noble deeds, which are new and not worn out. Vide *Ett-sealebi from Nisabur, the intimate companion of the Solitary in combative dialogues, translated by Gustav. Flügel*, 260. The second hemistich brings out the **וִילְבָּשָׁנִי** of the first. The apparel specified

pertains especially to adornment. Vide *Jahn, Bibl. Archaeol.* Part I. B. 2, p. 92, 123. **מַעֲיֵל**

a long full robe was the dress of persons of rank, especially of the chief priests, and to this also belonged the **צִנִּיף**, a turban. *Zech.* iii. 5.

^s This is figurative of the spiritual support which the enlightened affords to the less cultivated understanding.

And I investigated the cause of the unknown.^t

17. I brake the sharp biting of the wicked,^u
And I tore the prey from his teeth.

18. I said I shall die with my nest,^x

^t Descriptive of the impartial desire to give to each what is his right. Job carefully investigated the claims even of a stranger, when an appeal was made to his judgment. The translation of the Vulgate is tame, “et causam, quam non nesciebam, diligentissime investigavi.” This can only describe judicial conscientiousness.

^u מִתְּלַעוֹת the same as מִלְּתַעוֹת *Ps. lviii. 7*, literally “Implements for biting,” from root תַּלַּע to bite; a poetical expression for teeth. This is generally rendered jaw teeth, or front teeth, from root תַּלַּע extulit se, longus fuit; *vide Gesenius on the word*. So compassionate was Job to the oppressed! So terrible was he to the oppressor! The image is taken from the combating of wild beasts.

^x Usually, “I shall die in my hut or dwelling,” as Jerome has it; as if the meaning was, “softly and full of repose shall I depart in the bosom of my family.” But mark the substance of the second member of the verse, where the trope of long

And multiply my days as the sand.^y

19. My roots shall ever be spread out to the waters,

life is mentioned, and then it will appear that *with* is the more fitting translation of **עַם**, which may, however, mean *in*; *vide Deut. viii. 5*. The meaning is, I shall not bear to have the sad thought of departing from the scene to which long habit has attached me, and the family which affection has endeared to me, (for house and family are expressed by **בֵּית**), but I shall die at the same time with my house. This is a hyperbolical and proverbial expression for the confident hope of a prolonged existence; and the idea is taken from a bird, probably an eagle, enduring even as long as his securely built nest. *Vide Obad. 4th verse*. But it is rather a stretch to follow the Jewish commentators in their idea that this refers to the fable of the Phœnix, which, at the age of a thousand years, is consumed with his nest composed of spices. *Vide Justi and Herder, and more especially the Sionit. Harfenklänge of the latter, p. 88.*

^y Sand is a well-known Old Testament image of multitude, *vide Genesis xxii. 17. Hab. i. 9*. Thus the usual meaning of **חול** suffices, and we need not agree with the uncertain Jewish traditionary

And the dew shall rest by night on my branches.^z

20. My renown shall remain fresh with me,^a
And my bow shall be renewed in mine hand.^b

21. They listened unto me and waited,
And were in still attention to my counsel.^c

explanation, according to which the word here means *Phœnix*, and must be pointed לִיָּן, to distinguish it from לִיָּן *Sand*. It is singular that the LXX. and the Vulgate should have sanctioned such traditions, by supposing it to mean, not indeed the bird *Phœnix*, but the tree *Phœnix*, *i. e.* the palm tree, which also attained to a great age. LXX εἴπα δὲ, ἡ ἡλικία μου γηράσκει ὥσπερ στέλεχος φοίνικος, πολὺν χρόνον βιώσω. Vulg. Et sicut palma multiplicabo Dies. The Chald. and Syriac have adopted the same translation with that in the text.

^z Descriptive of fresh health taken from a well-watered, and therefore luxuriantly flourishing tree.

^a His frame, like his bodily vigour, will remain fresh.

^b Expression derived from war, in which the bow is an instrument for gaining renown. The sense is, my strength, which gains me fame, shall never fail, but ever be fresh.

^c Job reverts with peculiar satisfaction to his

22. After my words they kept silence,
For my discourse dropped down upon
them.^d
23. They waited for me as for the rain,
And they thirsted as for the rain of har-
vest.^e
24. I laughed at those who trusted not,^f

former dignity in the assemblies of the people, or should we perhaps conceive these verses 21—23 to be more properly placed after verse 10?

^d The working of my discourses upon the hearts of the hearers was to be compared to rain trickling upon the ground, softening and fertilizing it. Vide the same image in *Deut.* xxxii. 2. *Micah* ii. 4. *Amos* vii. 16.

^e Continuation of the same image. The anxious attention to Job's words is strongly depicted by a comparison with the Hope of the מֶלֶקֶשׁ, which was the necessary rain before harvest. Vide *Deut.* xi. 14. *Jer.* iii. 3; v. 24. *Joel* ii. 23. The gaping of the mouth for panting or thirsting is an image of Oriental force. פָּה with פֶּעַר in the same sense as here is to be found in *Psa.* cxix. 131.

^f The sense is, in time of danger I shewed myself cheerful and composed to those whose courage

And they could not trouble the light of my countenance.^g

sank and whose confidence failed. שִׁחַק with אֵל means *to laugh at*, and with עַל, *to out-laugh*; *vide ch. xxx. 1.* הָאֱמִין stands absolutely for, “to trust on God that he will send deliverance,” *Is. vii. 9.* The sense is rather strained according to the usual translation of the words, “When I relax from my accustomed gravity, and smile on the people, they believe not that it is possible, and notwithstanding this condescension, their reverence for me is not diminished.” *E. g. De Wette*, “If I laughed to them they believed it not.” But the explanation which I have adopted is more sanctioned by the parallel.

^g Literally, “They could not destroy the light of my countenance. Concerning the expression הָפִיל פָּנָיו *vide Gen. iv. 5, 6. Jer. iii. 12,* where the verb is in *Kal*. “The countenance falls,” “for the eyes sink to the earth, the mein becomes gloomy.” The light of the countenance for cheerfulness, as *Prov. xvi. 15.* The sense is, those who were void of courage could not abate my cheerfulness, flowing from trust in God. By the figurative expression אֹר פָּנָיו *gravitas* is not implied, as Rosenmüller supposes.

25. If their ways pleased me, I sat there as chief,
And seated myself as a king amidst their bands, as a comforter among the mourners.^h
-

^h The meaning is, when Job left his country residence for the city, and took part in the opposite assemblies of its inhabitants, the greatest honour and attention was shewn him. This verse shews plainly that Job dwelt out of the city, and confirms our explanation of verse 7. It also proves that he was not in reality king of the land of Uz, as some commentators suppose him to have been ; because, in that case, the comparison, "like a king among the bands of the people," which is meant to convey a notion of his dignity, would have been unsuitable, and the description of the general respect paid him would have been superfluous.

CHAPTER XXX.

1. And now they that are younger than I
 laugh me to scorn,ⁱ
 Whose fathers I did not honour by hold-
 ing equal to the dogs of my flocks.^k
-

ⁱ What a change in Job's condition ! Formerly even the old men shewed him respect. Now even they who are his juniors mock him ! We must not understand these words to apply to the friends. שִׁחַק with עַל, to out-laugh, to laugh to scorn, as in 2 *Chron.* xxx. 10, and in Arab.

علي with ضحك.

^k *i.e.* Those who are descended from a base and ignoble race. Job speaks like an Arab proud of the nobility of his descent. The curse expressed on the ancestors of his mockers comes appropriately from the mouth of a rich Arabian emir, and will be fully understood, when we remember that the dog is regarded in the east, and especially by the Hebrews, as an unclean animal. Vide 1 *Sam.* xvii. 43. 2 *Sam.* xvi. 9. *Prov.* xxvi. 11. 2 *Pet.* ii. 22. A dog may not enter a mussulman's dwelling,

2. The strength of their hands, how could that avail me?¹

and is killed when it touches his garments; they therefore live in the open air, and owe their support to chance, or to the alms and bequests of the humane. *Vide Hasselquist, Journey to Palestine*, 109, and *Jahn, Bibl. Archaeol.* Part I. b. 1, p. 326.

An Arabic satirical poet says, *وانت اذل من كلب النباح* “Thou art more ignoble than a barking cur.” *Vide Jones, Poes. Asiat. Comment. ed. Eichhorn*, 325. Mahomet says, Angels will enter no house where are dogs and pictures. *Vide Hammer's Extracts from the Sunna or Oral Traditions of Mahomet*, in *M. S. Fundgruben des Orients*, Part I. 187. *שִׁית עֵם* corresponds with our *compare*. Schultens, and after him Rosenmüller and De Wette, take *עֵם* for *עַל*, and translate, “Whose fathers I did not esteem worthy to set over the dogs of my flocks.” But our translation is better suited to the language, and has a stronger meaning, and Jerome is of this opinion: “Quorum non dignabar patres ponere cum canibus gregis mei.”

¹ Such persons could be of no use to him, particularly in his helpless condition. Even if they

With them, even old age must perish !
 3. Wasted by want and famine,^m

possessed bodily strength, (which, from verse 3d and following ones, does not appear to be the case), their physical energy could not avail the sufferer, who has need only of sympathy and compassion. But these persons are so inhuman, that even needy aged men, whose sufferings are peculiarly calculated to excite pity, are permitted to perish near them, without obtaining a helping hand. **בְּלָה** is *great age*, as in ch. v. 26, and is used the abstract for the concrete. The sense *integritas* is unsuitable, which is used by Rosenmüller, from an erroneous comparison of the Syriac **ܠܠܗ** by Castell. Schultens says of this passage, that it is *salebrosissimus locus*, and he gives nineteen different explanations. The word **בְּלָה**, and the somewhat dark connection of this verse with the preceding one, occasion this variety of possible meanings.

^m Job here enters on a detailed description of the rudest and most contemptible race of Bedowins, natives of the desert. J. D. Michaelis, Muntinghe and Eichhorn suggest the Troglodytes. Job first depicts them as wasted by want. **חָסֵר** want, as *Prov.* xxviii. 22. The reading **בְּחָסֵר** which is

They gnaw the desert.ⁿ

The ancient desert and desolation.^o

found in several manuscripts and printed editions is unsuitable: גַּלְמוֹד, literally “*durum saxum*,” does not convey the idea of barrenness and sterility, (*vide* ch. iii. 7,) as some of the old translators understand, but that of drying up through hunger.

ⁿ עֶרֶק, on account of the connection and verse 17, is more suitably translated by *gnaw*, according to the Syriac and Arabic meaning and the Vulgate translation, “*qui rodebant in solitudine*,” than by the meaning (which the word has equally in Syriac and Arabic) of *fly*, according to the translation of the LXX., the Chaldee and more modern commentators, such as Rosenmüller, de Wette, &c. What these natives of the desert chiefly gnaw, appears from the following verse.

^o Properly, “the yesterday of desert and desolation.” We take שָׁמַיִם in its usual acceptance, which here affords the best sense, while Job describes these deserts frightful to man, as having been ever there from time immemorial. Others, like the Chald. take these words to mean, the course of the preceding night, as *Gen.* xix. 34; xxxi. 29; and deduce the peculiar meaning of darkness

from it, as *Drusius, Gesenius, &c. vide Jer. ii. 6.* But, in this case, one of the usual expressions for night and darkness would be found in the text, and our word must always be singular in this sense. J. D. Michaelis, in *Suppl.* p. 102, compares the Syr. ܐܓܪܐ *ager*, as also Eichhorn translates, *fields of desolation*. But this Syriac word is sanctioned by the authority of no lexicographer older than Schindler; vide *Gesen. in thesaur. Ling. Heb.* De Wette and Rosenmüller give the same explanation with that of the text. It is true that Gesenius remarks, on the contrary side, that ܐܡܫܐ ^{ܐܡܫܐ} does expressly mean a short *time past*, but it is yet easily conceivable that this meaning in the Hebrew may for once have been neglected by our author. “The yesternight of the desert” remains a singular expression. Hence the bold conjecture of Reiske, which Dathe and Muntinghe follow, that instead of אֲמֵשׁ שׁוֹאָה, we should read אֵם שׁוֹאָה the *people of desolation*; hence שׁ in אֲמֵשׁ must have been reduplicated through error. שׁוֹאָה וּמִשְׁאָה as cognate and similarly sounding derivata from the same root, so found in ch. xxxviii. 27. *Zeph. i. 15*, strengthen the idea. *Vide Gesenius*

4. They cut up mallows by the hedges,^p
And juniper roots is their bread.^q

in *Lehrgeb.* 671 and 857. *Ewald in Crit. Gram.* 637.

^p קָטַף, *pluck away*, ch. viii. 12. Niph. *to be cut off*. מַלְיֹחַ ἄλγινος, *atriplex Halimus* Linn., a somewhat salt-tasted plant like sallad, whose leaves are eaten both raw and dressed by the poor. *Vide Bochart, Hieroz.* Part I. B. III. ch. 16, tom. ii. p. 228. עֲלִי-שִׁיחַ because this herb is especially found in hedges. This additional mark depicts the whole region, which bears nothing but weeds. Concerning the partly unintelligible explanation of this word by the old commentators, *vide Rosenmüller in loco*.

^q רְתִים according to Jerome, *juniperus*, as the Hebrews explain it. But it is better according to the Arabic ^{سـ}رْتَمَة or *spartium junceum*, Linn. which plentifully grows in the desert parts of Arabia and Egypt, and of which the bitter roots afford nourishment to the poor. *Vide Schultens in loco*, and *J. D. Michaelis, Supp.* 2270.

5. They are driven away from the place,^r
 A cry is made after them as thieves.^s
 6. They dwell in the gloomy vallies,^t
 In caverns of the earth, and rocky caves;

^r Description of the contempt felt for this race by the civilized and well-born among the Arabs. גַּר in the usual sense of back or body, is here unsuitable; but it answers to the Chald. גַּר or medium. The expression מִן-גַּר relates to the incursions of this vagabond and plundering band on cities and villages; where they are not tolerated but driven away.

^s Closer proof of what was said in the former hemistich. The inhabitants of a place which is visited by these bands hunt them away with loud cries, summoning the whole community to assist. כַּנְנָב as when a thief is chased away, *i. e.* because there is reason to fear them as thieves.

^t עֲרֹץ frequently written in other Codd. עֲרֹץ means something horrible, a. r. עֲרֹץ to be fearful and to inspire with terror. J. D. Michaelis, in Suppl. ad lex Heb. compares the Arabic عَرْض dense et umbrosa vallis. Hence Eichhorn and

7. They groan among the bushes,^u

Justi translate, "they dwell in thickly wooded vallies." Muntinghe and Schræder, on the other hand, take עֲרֹזִים in the sense of the Arab.

عرض or عروض a broad and extended tract of country. Dwelling in vallies is in the east a mark of poverty and wretchedness. According to our explanation, in which we remain true to the Hebrew usage, the description gains in point of individuality and life. לִשְׁכֹּן is generally taken as depending on the preceding verse, "they were driven, &c. &c. so that they dwell." But the gerund stands for the verb. finit. as in ch. v. 11. *Vide Gesenius in Lehrs. 787.*

^u נָהָק already in ch. vi. 5, expressed the cry of the wild ass when hungry, hence it is generally conceived in this passage to denote the crying of a poor and hungry populace for food. Others, and among them Jerome, think on the contrary that it means a wild cry of joy. The expression has so much greater force when we find it used to denote the inarticulate tones of the uncivilized populace ranking but little above the beasts of the field.

They are sprinkled under the thorns,^v
 8. A dishonoured and nameless rabble,
 They are beaten out of the land.^w

^v In the former hemistich brutal rudeness is described by the crying of the rabble behind the hedges where they dwell, and in the present it is signified by their disorderly lying up and down behind the thorn-bushes. The picture of this wild and disorderly mode of encampment lies in the graphic expression סִפְּחוּ a. r. סִפַּח to *pour or sprinkle*, not, as is usually conceived, a. r. סִפַּח to *add*, “they congregate under the thorn-bush:” which explanation gives but a feeble sense. But the too strong explanation of Eichhorn and J. D. Michaelis is also improper, who compare סִפַּח in the sense of the 3d conjugation, *scortari*, “and enact lewdness under the thorn-bushes.” *Vide Suppl. ad lex Heb.* 1786. חֲרֹלֶל thorn-bush, as *Prov.* xxiv. 31. *Zeph.* ii. 9.

^w As dishonoured persons, they were not endured in the land of the civilized Arabians. (אֶרֶץ in opposition to שׁוֹאָה). בְּלִי־שֵׁם *no name, or namelessness, shame*. Concerning the meaning of the negation in such conjunctions, *vide* ch. xxvi. 2.

9. And to such am I now become as a song
of reproach,
And I am become to them as a proverb.^x
10. They turn from me with loathing,
And refrain not from spitting before my
face.^y
11. Yea, each one unbridleth himself and
humbleth me,^z

נִכְאָה Niph. a. r. נִכְאָה = נִכְהָ to beat, answers very well. For other acceptations, *vide Rosenmüller in loco*.

^x *Vide Lament.* iii. 14, where נִגְיָה is thus used; also *Ps.* lxix. 13; *ch.* xvii. 6.

^y They express their disgust by spitting. It is more strongly expressed in *ch.* xvii. 6. The Vulg. is too strong, *faciem meam conspuere non verentur*. Thus Rosenmüller. On the other hand, Justi and Eichhorn explain it too feebly by their remark, that to spit in presence of a dignified person is reckoned uncivil. *Vide Harmer's Remarks on the East*, pt. 3. 376. The spitting before the face must be regarded as a determinate mark of contempt.

^z Mark the increased strength of the meaning. These wretched persons take all manner of liberty in the presence of the sufferer,—“they unbridle

And before my face they let loose the reins.

12. At my right hand standeth a rabble,^a

themselves." The reading in Chetib יִתְּרִי merits a preference, because of the parallel. before יִתְּרִי in Keri, so that יִתְּרִי *cord*, stands over against the explanatory רִסְן in the following hemistich. When we read according to Keri, we must translate, "Then because (God) made my sinews weak, and oppressed me." *i. e.* "Because he weakened the strength of my life and tormented me with suffering; so (after the following) they let loose the reins before my face." This sense would be equally suited to the structure of the language and to the connection. But the meaning *praestantia*, from יִתְּרִי (which Dathe receives) is little suited to the verb פָּתַח "postquam dignitate mea deus privavit." The old translators show little insight into the meaning of the words.

^a Further examples of the rudeness of these worthless persons towards him, once so greatly revered. פֶּרַח *contemptible brood*, vide proof of this

They push away my feet,^b
And throw out upon me on the ways of
destruction.^c

13. They tear up my path,^d
They help my fall,
No one supports them.^e

meaning from the Arabic ^{س و -} *فرخ* by *Schultens in loco*. Thus *נָתַץ* stands in *Is.* i. 4; *lvii.* 4. *Ps.* xxxvii. 28. The standing up of this rabble on Job's right hand has no particular meaning except that they rise up against him.

^b Expressive of the impudent misuse of Job, *vide ch.* xxiv. 4.

^c Figurative expression taken from the assaults of besiegers, *vide ch.* xix. 12.

^d *נָתַץ*, *נָתַץ*, and as some codd. read it in explanation *נָתַץ*. The picture is clear of itself.

^e Proverbial picture of the utter contempt of those persons. "They have no helper," *i. e.* no one joins with them. *Vide the explanatory Arab. parallel. from the Hamase, in Schultens in loco.* Several commentators take *לֹא* for *לֹא* in relation to Job, and the 3d person by an *enallage* for the

14. They come like the overthrow of a broad wall,^f

1st לִי. Thus *Eichhorn*, “and no one stands by me.” Vide *Gesen. in Lehrgeb.* 221, against the taking of the form לָמֹ as a singular. On the other hand, vide *Ewald, in crit. gram.* 305; vide *ch. xx. 23. Justi*, “and no one helps me against them.”

^f *i. e.* They come as assailing foes suddenly, and with a mighty attack. A wide rent in a wall produces a sudden overthrow, with a loud crash. Vide *Is. xxx. 13*, for a suitable explanation of the image, where also פָּרֵץ נִפֹּל stands. We see that allusion is chiefly made to the loud crash in this description of a wall breaking down from the פָּרֵץ רָחֵב in the following hemistich, answering to the תַּחַת שְׂאֵה of the first. The usual translation is, “they press through the wide breach in the wall:” after the example of Jerome, “quasi rupto muro.” Then the image would be taken from a conquered city in which the enemy presses in close bands through the broken wall. Both explanations are sanctioned by the language and the

They roll onwards with a crash.^g

15. He hath turned against me !^h

connection of the passage. Also the image found in the Chaldee, which Eichhorn adopts, "Like broad streams they come," may be maintained without violence to sense and grammar, for פִּרְץ means also wide spreading of the waters, 2 *Sam.* v. 20.

^g As the stones of a falling wall roll on with a crash; and as the enemy rushes forward with a fearful shout. According to the meaning assigned to the preceding hemistich, שֹׁאֵחַ is taken in this which may express the crash of the falling masonry, or the noise of a raging storm.

^h הֶהָפֵךְ עָלַי is to be taken as an exclamation. God is the subject, though the name is omitted, as not unfrequently happens in this book, being self-evident. Others take the 3d p. of the verb impersonally, as *Eichhorn*, "With me it has become otherwise." Another explanation is, "Terrors turn against me, or rush upon me," in which הֶהָפֵךְ is united with בְּלִהוֹת. Also this explanation is admissible.

Terror, like the storm, driveth away my
honour,ⁱ

And my prosperity like a cloud?

16. And now my heart is poured out within
me,^k

Days of care hath taken hold on me!

17. The night pierceth my bones and separ-
rateth them from me.^l

ⁱ The union of the plu. בְּלִהוֹת with the sing. verb תִּדְרֶה is rare, when, as in the present case, the verb follows. *Vide Gesen. Lehrgeb.* 713. But as בְּלִהוֹת almost always occurs in the plu. it may be thus regarded as the same with a singular, which is the case with בָּמוֹת and חֲכָמוֹת. נִדְבָה is that which made Job נָדִיב, *i. e.* a dignified man, viz. *Dignity*.

^k We say my heart is dissolved by grief, *vide Jos.* vii. 5. *Psalm* xlii. 5.

^l That is poetically ascribed to the night which really was produced by sorrow during the night. *Vide* ch. iii. 2. We need not take נִקַּר as Niph., which many commentators do, in which case there would be an enall. gen. Mark the constr. præg. in מֵעָלַי.

And they that gnaw me take no rest.^m

18. Through God's omnipotence my garment
is changed,ⁿ

^m עֲרָקִים, *the gnawers*, are thus poetically named for the corroding pains. The Vulg. rightly translates, "Et qui me comedunt, non dormiunt." Some commentators as Seb. Schmidt translate, "Et nervi mei non cubant." "My veins, *i. e.* my pulses do not rest." Then we should compare the
 Arab. عروق *venae*. But the explanation of the text is more poetical.

ⁿ The most simple sense is, "Through God's almighty power hath my robe of honour been changed into a mourning garment. רַב־כֹּחַ greatness of might, *e. g.* of a hero, (גִּבּוֹר) *Psa.* xxxiii.

16, and here of God, thus *omnipotence*. The expression does not suitably refer to the sharpness of pain, as De Wette and Gesenius would have it. "Through its violence (pain changes itself into my garment, *i. e.*) "clothes me like a garment," הִתְחַפֵּשׂ to change as a garment, 1 *Sam.* xxviii.

8. 1 *Kings* xx. 38.

He bindeth me like the collar of my vest.^o

19. He hath cast me into the mire,^p

So that I am made like unto dust and
ashes.^q

20. I cry unto thee yet thou hearest me not;

There do I stand,^r yet thou dost not re-
gard me!^s

^o God himself presses me close together. This comparison with the under garment pressing on the throat, sanctions our explanation of the first hemistich. Concerning כֶּתֶנֶת חִטּוֹן, tunica interior, vide *Braun, de vestitu Sacerd.* B. II. ch. 11. Others conceive grief or pain to be the subject.

^p As the omitted name of God must be taken as the subject of הִרְנִי, it seems so much the more fitting that we should supply it before אֲזַרְנִי of the preceding verse.

^q Mark that the mourner used to throw himself in dust and ashes. It is poetically expressed, as if God, with his own hand, had thrown him in the mire; so that he resembled the dirty colour of ashes and mire.

^r עֲמַד expresses the reverential attitude of a suppliant. Hence, to stand before one's face, means to serve, such as Jehovah, the King, &c.

^s It is most simple to supply the neg. לֹא from

21. Thou hast changed thyself into mine enemy,^t
 And dost press me hard under thy strong hand.
22. Thou liftest me upon the storm
 And causest me to ride upon it.^u
 Thou makest me to despond, and pressest
 me with terror.^x

the preceding hemistich. *Vide* ch. iii. 10. Others translate, not without violence, "Thou only lookest at me," or "thou dost hesitate."

^t Perhaps this תַּהַפֵּךְ confirms the explanation in the text of הִתְהַפֵּךְ v. 15.

^u The image of being carried away by a whirlwind is not too strong for an eastern writer. Remember the fabulous tradition of the East, that the mighty Solomon used the east wind as a riding horse. *Vide Hammer's Rosenöl, or Traditions of the East*, Part I. 147. The image is borrowed from a cloud of dust taken up in a whirlwind, and well depicts the restless agitated spirit of the sufferer.

^x תוֹשִׁיעַ is generally expressed as in Keri, and this word is translated by *ratio*; as for instance, De Wette, "and destroyed my sense and spirit,"

23. Yea I know that thou wilt bring me again
unto death,

And to the house of resort for all living !^y

24. O that he would not stretch out his hand
to the destroyed heaps !^z

though now all deliverance vanished." According to the consonants of the word in Chetib, it should be pointed **תְּשׁוּרָה** a. rad. **שׁוּרָה** in Chald. Ithp. *to fear*. This meaning is suitable here. Also the Syr. has expressed two verba in the translation. For the greater part, the old translators have rendered the verse very indeterminately.

^y The conj. **כִּי** is wanting after **יָרַעַתִּי** as is frequently the case after this verb. *Vide Psa.* ix. 17, 21 ; *vide Gesen. Lehrs.* 843. **מָוֶת** as in ch. xxviii. 22, means realm of the dead. But here it stands for the abode of annihilation, as the sense of **הַשִּׁיב**, which is united to it, shows; which is not accurately translated by *bring*. It is difficult to see how this verse should have been regarded by Schultens as obscure in its connection with the preceding one.

^z Spoken in bitter irony. I will, says Job, willingly die, provided God will let me rest peacefully

Or must they cry to him even in death?^a

in death. 'ע does not mean *tumulus* but *ruins*.

Thus in a mournful mood does he name his distressed body. If the house of my flesh be destroyed, may God at least let its ruins repose! Many interpreters, as Gesenius, Rosenmüller, and De Wette, take 'עָ for a word, a prayer, a petition:

“prayer is useless, he stretches forth his hand.” But the transition of the text brings out the meaning better, and is more in accordance with the structure of the language.

^a With stronger irony. פִּיֶּר usually *misfortune*, *Prov.* xxiv. 22, where it stands opposite to אִי.

But since the root means to die فـاـت in Arabic, it is right to take the word here in its original meaning *mors*. The ordinary meaning may be retained without altering the sense of the whole. At all events, there is question of the dead in this ironical speech. The indeterminate pronoun הֵן standing in the dat. relates to the shades below. Perhaps the feminine, as the less noble gend., is purposely chosen for this, or we must admit an incorrectness which sometimes occurs in using the fem. gend. in

25. Truly I wept for the heavily oppressed by
time,
My heart mourned for the poor.^b
26. And yet when I hoped for prosperity, mis-
fortune appeared,

relation to masculine objects. *Vide Gesenius Lehrgeb.* 732. The masc. suffix to קָשִׁי must be conceived distributively. For other explanations *vide Rosenmüller in loco*.

^b The meaning is, do I, according to human calculation, deserve so hard a fate? We here meet with the idea which is the chief matter of ch. xxxi. The connection of the discourse at least requires not that the doubled לְ prae. should be taken in this verse to mark the nature, according to Rosenmüller. Thus De Wette, “truly I weep as a hard oppressed man; my heart mourns because of my misery.” קָשִׁי הַיּוֹם, *the hard*, is in reference to the day, *i. e.* one also has a hard day. *Vide Gesenius in Lehrgeb.* p. 677, concerning this union of the adjunct. with a subst. in the gen. in order to distinguish the adjective. אֲנִי עֹגֵם *to be sorrowful*, אֲנִי אֶגֶם *Is. xix.* 10. *Vide J. D. Michaelis in Suppl.* 1831.

And when I waited for light, there came darkness !^c

27. My bowels are disturbed and rest not ;^d
Only days of affliction have fallen upon me.

28. Blackened do I wander, though not from the sun's burning,^e

^c *Vide* ch. xxii. 28, concerning this sense of אור.

^d The bowels are regarded as the seat of deep feeling, by the excitement of which, they are moved like boiling water. In *Is.* xvi. 11, the excitement of lively pity is described as producing in them a sound like that of the harp. Forster says, that the wild natives of the South Seas call compassion a bleating of the bowels. *Vide Gesenius' Comment to Isaiah*, Part II. p. 552. רָתַח to boil, stands for הִמָּח, which is more common in this union with מַעֲיִם, to express the disturbed motion of the inward parts.

^e An impressive, almost enigmatical speech, in which the reader is left to supply the chief object. Thus, " I wander about not blackened by the heat of the sun, but—by the heat of divine indignation."

I stand in the public assembly of the people and cry aloud!^f

So that we should perhaps consider חַמָּה (which the Vulg. and Syriac express, and which several codd. have put for חַמָּה) as being in opposition to חַמָּה; the heat of the divine wrath, is perhaps the violence of disease, by which the skin of the body is blackened. Thus in *Isaiah* xxix. 9; li. 21, it is said, “drunken but not with wine;” but with the wrath of God. Schultens and others render it, “Wander blacker than from sun-burning;” and they adduce in illustration a peculiar sort of comparison of the Arabs, “wise and not as Lockman,” for wiser than Lockman. But, in that case, the compar. particle *as* would not strictly be wanting, “and not as from the heat of the sun.” *Vide Gesen. Lehrs.* 691.

^f Sense: I am a misused innocent man. The idea is taken from one who also invokes the justice of an assembled court, because of an injury. In this verse the parallelism is generally, if not minutely observed. And there is no need of Eichhorn's hypothesis, that after the 1st hemistich two lines have been lost.

29. I am become a brother to jackals,

And a companion to ostriches.^g

30. My skin falls back from me,^h

^g Job compares himself to those animals because of their cry, on which account they are mentioned in *Micah* i. 8. *Is.* xliii. 20. *Vide Bochart in Hieroz.* tom. iii. p. 233. Hence it is said of תַּנִּים

“describuntur ut θρηνητικὰ ζῶα, quia cum capite erecto, et deductis faucibus, sursum aspirare sæpe visi sint, id ita accepisse putantur Hebraeorum antiquissimi, ac si ore in caelum obverso per suspiria, et gemitus ad Deum de sorte sua conquererentur, quodque omnibus odiosi, desertisque ac feralibus addicti locis, longam quidem, sed miseram vitam aegre traherent.” Concerning ostriches בְּנוֹת

יַעֲנָב, *vide Bochart*, P. II. L. II. Ch. xiv. tom. ii. p.

811. 824: “acrem et asperum esse struthionum clamorem, maxime circa auroram, ab iis non semel audiui, qui illas circumducunt.” In the comparison of Job with jackals and ostriches it must be remembered that they live in solitudes, and may be taken as emblems of desolation.

^h The elephantiasis chiefly attacked the skin. Mark the const. praeg. as above in v. 17.

And my bones are consumed with fire.

31. My harp is turned to wailing,

And my flute into sounds of mourning.ⁱ

ⁱ In these words, which explain themselves, it must be remarked, that the instruments named were destined originally for purposes of mirth. *Vide Is. xxx. 29, 32.*

CHAPTER XXXI.

1. I made a covenant with mine eyes,
How should I then look upon a maid? ^k
2. Yet what divine reward comes on that account from above?
And what heritage from the almighty out of heaven!
3. Does not destruction belong to sinners,

^k Job continues, he might have expected a different fate, since he is conscious of so virtuous a life. He first adverts to his chastity, which watched over his eye. **אַתְּבוֹנֵן** refers to impure premeditated glances. The latter sense lies especially in **הִיטְפַּחֵל**. **בְּתוּלָה** is connected with the idea of purity, as regards contact with women, towards whom Job never cast unchaste looks. This declaration is important, in proof of the reality of his moral feelings and principles, and stands very properly at the head of the list of his titles to innocence.

And ruin to the doers of evil? ¹

4. Did he not behold my ways,

And count all my steps? ^m

5. Had I intercourse with lies,

Or did my foot hasten after deceit? ⁿ

6. O that he would weigh me in an even balance,

¹ This sense presupposes the thought, “And yet destruction overtook me!” But even the omission of this thought, and the following quotation, produce great effect. נָכַר *misfortune, punishment*, as

س و -

نَكَر in the Koran, often occurs in this sense. *Vide Sur.* lxv. 8; xxxii. 43; lxvii. 18. In several Codd. the reading נָכַר, is to be found not very much dif-

س و -

fering in sense, for نَكَد in Arab. *vita misera*. *Vide Schultens in loc.*

^m God himself must bear witness that I speak the truth.

ⁿ Continued asseveration of innocence. In the form וְתַחַשׁ we most easily receive the verb חָשָׂה for חָנַשׁ to hasten. Yet *vide Gesenius on the word*.

God would acknowledge mine innocence !

7. If my steps had ever deviated from the
right path,

Or my heart had followed mine eyes, °

And my hands had become defiled,

8. Then might I have sown and another
eaten ;^p

Then what I planted might have been up-
rooted !

9. If my heart had let itself be seduced by a
woman,^q

And if I had lain in wait at my neigh-
bour's door :^r

° מִאִם *macula*. In several Codd. מִוִּם, of
which our reading is only the Chald. version.
Vide Dan. i. 4. and Gesenius in Lehrgeb. 152.

^p *Vide similar curses in Numbers xxvi. 16.*
Deut. xxviii. 30, and the opposite in Amos ix.
14.

^q Literally : If my heart had opened itself (*i. e.*
to seductive influence), I shall have been a פֶּתִי
as the Proverbs name the inexperienced and easily
seduced youth. *Vide also Deut. xi. 16.*

^r *Vide Prov. ch. vii. for a description of the*

10. Then might another have wedded my wife,

And others have bowed down upon her!^s

11. For this would have been a sin,^t

ways of the adulterer, who lurks near the door until the husband of the woman has gone out.

^s Thus might my crime in like manner been punished! The best commentators differ about טָחַן.

Some translate it literally by *grind*, and refer it to the custom of female slaves working in the hand-mill, (*vide Exod. xi. 5. Is. xlii. 2. Eccles. xii. 3.*) thus making the meaning, "Thus might my wife have performed to others the services of a slave;" while others translate it figuratively as the Latin *molere* i. e. *adulterare*, only it is used of the man. Thus Chald. and Vulg. The parallel favours the latter explanation. Job has purposely chosen a very strong expression, as the LXX. render it ἀρῆσαι ἄρσιν ἢ γυνή μου ἐτέρῳ ἀνδρὶ. As פָּרַע refers to the man, זָעַר refers to the woman; *Jer. ii. 20.*

In Arab. it is said, كَرَعَتِ الْمَرَاةُ إِلَى الرَّجُلِ curvat se femina ad virum; the Greeks in like manner say κατακλίνεσθαι; and the Latins inclinare se. *Vide Rosenmüller in Jerem. ii. 20.*

^t זָנָה stands for the sin of unchastity. *Vide*

And a crime deserving punishment.^u

12. Yea this would have been a fire consuming even to the realms of the dead,
And would have uprooted all my possessions!^x
13. If I had despised the cause of my servant,
Or of my maiden, in their contest with me,^y
14. What then could I have done when God arose?

Numbers xviii. 17. זָמָה הִיא. Vide *Jud.* xx. 6.

Ezek. xvi. 27; xxii. 9, 11.

^u Literally. "A crime for the judge (so that we supply ל before פְּלִילִים) *i. e.* a crime to be punished judicially, *i. e.* one of a deep die which concerned the community. Hitherto Job had spoken only of the avoiding of such sins as were judged by man's conscience.

^x The moral spirit of Hebraism cannot depict in colours sufficiently striking the danger of the sin of adultery. It menaces with utter penury, and even with death. Vide *Prov.* ii. 18; vi. 27, 35; vii. 26, 27; ix. 18.

^y In this trait of Job's noble sentiments is the spirit of oriental ethics well developed.

When he inquired, what could I have answered?

15. Did not he that made me in the womb make him?

And did not one fashion us in the womb?^z

16. If I had denied the wish of the poor,
Or suffered the eyes of the widow to languish,

17. If I had alone eaten my morsel of bread,
And the orphan had not eaten thereof,

18. For from my youth I brought him up as a father,

And from my mother's womb I was the widow's guide.^a

^z Others render it, "Hath he not fashioned us in one womb?" But the parallelism favours our translation, besides that the original, in order to give this sense, would require to be בָּרַחַם הָאֶחָד

Concerning the form וַיְכַנְנֵנִי for וַיְכַנְנֵנִי (with compensation for both *nuns* by *Dagesh*, and shortening ך into ך). *Vide Gesen. in Lehrgeb.* 406. Because of their common origin, masters should treat their servants with brotherly love. *Vide Malachi* ii. 10.

^a We must regard this verse as a parenthesis.

19 If I had seen the forsaken ^b without clothing.

And the poor without covering,

20. If his loins had not blessed me,^c

גִּדְלִי stands for גִּדְלָ עָמִי and כָּאֵב for כְּמוֹ עֵם.
אֵב. Literally, "He grew up to me as to a father."

The suffix has not only the sense of a dative enlivening the discourse, (as Ewald thinks in Crit. Gram. 620.), but it is necessary, in order to express the relation of the orphans to Job. In the 1st hemistich the orphan is subject, and in the 2d, the suffix verb. fem. gen. אֲנַחְנָה should be referred to אֲלֵמְנָה v. 16. The Syriac changes כָּאֵב into כָּאֵב, and אֲנַחְנָה into אֲנַחְנוּת, according to which Eichhorn translates, "Then might pain have nourished me from my youth, and sighs from my childhood." But then we must change גִּדְלִי into גִּדְלִי. There is, at all events, no necessity to deviate from the text.

^b אֵב *the one going to destruction*, i. e. the abandoned, the one given as a prey to destruction, as *ch.* xxix. 13.

^c Expressions of thanks are here poetically as-

And if he had not warmed himself in the
wool of my lambs,

21. If I had directed my hand against an or-
phan,

Because I had help at the gate,^d

22. Then might my shoulders have fallen
from the neck,

And mine arms been broken at the bone!^e

cribed to those parts of the body which Job had principally benefited.

^d Advancing in the description of the sins of hardheartedness which he had avoided, Job says that he had never treated the helpless with severity, although he could always depend on the support of a powerful party in the court of justice. Thus Job never made bad use of his influence.

^e Then a due punishment for his abuse of his power might have reached him. שָׁכַם = שִׁכְמָה. Another reading is שִׁכְמָהּ (with mappick in ה), *from her shoulder*; but the fem. is here unexpected. אֶזְרוֹעַ for זְרוֹעַ with א prosthet. as in *Jer.* xxxii. 21. קִנְיָה is here the *arm bone*; literally, “my arm is broken at the arm bone.”

23. Yea terror and destruction from God
might have befallen me,^f
And I could not have gainsaid his might !
24. If I had made gold my support,
And said to the yellow brass thou art my
confidence !
25. If I had rejoiced because my treasure was
great,
And mine hand had gotten much,
26. If I had looked unto the sun because he
shone,
And to the moon because she moved in
brightness.^g

^f אֵלַי shows that the verb בּוֹא must be supplied, which must frequently be filled up in order to make the sentence complete. *Vide Gesenius Lehrgeb.* 850. The entire verse will be dull if we take כִּי at the beginning in the sense of *because* or *for*, as if the reason was assigned why Job had guarded against such conduct. “For the destruction coming from God terrified me, and I could do nothing against his power.”

^g Here there is question of idolatrous worship of the sun and moon, as is especially shewn in verse

27. And if my heart had been secretly seduced,
 And I had kissed my hand unto them,^h
 28. This too would have been a punishable
 crime,
 For then I should have denied God in the
 heavens.
 29. If I had rejoiced at the ruin of mine enemy,
 Or triumphedⁱ when evil befel him.
 30. (Yet I suffered not my mouth to sin^k

27. **יְהִי וְיִקָּר הַלֵּךְ** and **כִּי יִהְיֶה** give the cause of the enticement to worship these luminaries: Their brightness blinds mortal eyes. **אֵשׁ** for sun, as *Is.* xviii. 4. *Eccles.* xi. 7. *Hab.* iii. 4.

^h Description of actual *adoratio*, of the kissing of the hand which was performed in honour of the divinities. Vide 1 *Kings* xix. 18. *Hosea* xiii. 2, and *Rosenmüller in loco*.

ⁱ **הִתְעוֹרַר** literally, to be excited, here to the enjoyment of malice. Vide *Shröder in orig. Heb.* p. 23, in reference to the word, and *Psalms* vii. 5, in reference to the thought.

^k He did not even allow himself an imprecation

By curses to destroy his soul.)¹

31. Could those of my household have said
That any one had not filled himself with
my flesh !^m
32. (The stranger was not suffered to lodge in
the street,
I opened my doors unto the wanderer.)ⁿ

upon his enemy. וְכִן is here as the instrument of discourse, as *Prov.* viii. 7. *Hos.* viii. 1.

¹ Literally : “ that I demanded his soul through cursing ;” as the Vulg. : “ ut expeterem maledicens animam ejus.” Concerning the construction of the verb שָׁאַל vide *Jon.* iv. 8.

^m The difficulties of the old translators and modern commentators about this verse are wonderful, for it undoubtedly celebrates Job’s virtue of liberality towards the poor, whom he never suffered to depart dissatisfied from his gate. All those of Job’s household could bear witness to his hospitality. מִי יָתֵן stands here as in *ch.* xiv. 4. We supply לֹא אֶחָד, which in that passage actually occurs.

ⁿ At וְאֵת דֶּרֶךְ way, אִישׁ man, is omitted. *Man of the way*, is a wanderer. Vide Gesenius in *Lehrg^eb.*

33. Had I, with the deceit of man, concealed
 my transgressions,^o
 And hid my evil deeds in my bosom,^p
34. Yea then must I have feared the great
 concourse of the people,
 The contempt of the tribes must have
 overwhelmed me,

648. All the old translators express *viator*, while they use אָרַח, which has hitherto been found in no manuscript. But perhaps way has been retained, in order that thereby all wanderers without exception, might be understood.

^o The sense is, “If I had incurred the guilt of hypocrisy.” This endeavour of man to cover his trespasses, in order to seem better than he is, is justly regarded by Job as a fundamental error, as the addition פְּאָרָם shows, which some commentators have translated “as Adam,” in reference to *Genesis* iii. 12. But a more comprehensive explanation of this addition gives it a deeper meaning.

^p חֶב a word rather appertaining to the Chaldee dialect, for the usual Hebrew word חֵיק *bosom*. Vide *Buxtorf, Lex. Chald. Thalm.* 695.

And I, brought to silence, durst not again
have left my door !^q

35. O that he would yet give ear unto me !
Lo there is mine accusation !
O that the Almighty would yet answer
me !^r

^q As a punishment, the most profound contempt of all the tribes must have visited me, so that I should no more have ventured into the crowded assembly, but must have remained in solitude. In *Jer.* i. 17, הָחַת stands for *put to shame*. “Be not dismayed at their faces, lest I confound thee before them.” In *silence* (וְאַלִּים) lies especially the disgrace of the patriot not to dare to take his part in the public counsels of his people. This punishment refers to all the moral faults mentioned ver. 29, viz. malicious exultation upon an enemy’s ruin, inhospitable treatment of strangers, and contemptible hypocrisy.

^r If the wish so often expressed were only fulfilled, that God would enter into a formal controversy with me ! *Vide ch.* ix. 32 ; xiii. 22 ; xix. 23. הָתָּה, literally, a *sign* openly to confirm and accredit what was written, the signed accusation itself, which by this word was marked by Job as irrevocable. By

36. And if mine enemy would bring forward a writing,
 Assuredly I would take it upon my shoulders,
 And bind it upon me as an ornament of the head. ^s
37. I would confess unto him each step,
 And draw near unto him as unto a prince! ^t

this accusation we must understand the testimony previously imparted of Job's life of moral purity. The last hemistich stands in the closest union with the following verse. "As to what relates to the accusation which my enemy brings forward."—Here follows the conclusion. Formerly כָּתַב was taken optatively; the present explanation is more grammatically sure. *Vide Ewald in Crit. Gram.* 555.

^s The sense is; he assuredly needed not to be ashamed of this answer on the part of God. On the contrary, it would contribute to his highest honour, so that he might show it publicly as an ornament.

^t *i. e.* Void of all fear or shyness; but rather with a noble and dignified freedom. Behold in its full strength, the moral consciousness which imparts dignity to man!

38. If my land had cried against me,
And all its furrows had wept,^u

^u Job, animated by the recollection of his moral purity, adds involuntarily a trait to the picture (as it seemed to us already completed) of his ethical beau-ideal. It cannot be denied that the omission of the following verses would have tended to give a more perfect finish to this last discourse of Job's, and that the 37th verse would have been an extremely suitable close to the whole. Hence some of the older commentators have transposed these verses, and, among the modern, Eichhorn has placed them after verse 25, and Stuhlmann after verse 34. And although in my work on Eccles., for the sake of improving the connection of this mysterious book, I have ventured upon this boldest of all critical operations, I yet do not consider this passage quite to require it, since the connection of ideas seems rather awkward, than without plan or meaning. And we may regard this addition as a proof of the enthusiasm of the author proceeding from the lively impression which a leading idea makes upon him, and which he is unwilling to sacrifice to the more artificial arrangement of cool criticism. The meaning of the verse is, "Had I been conscious of an unjust acquisition of the lands

39. If I had eaten its fruits without payment,^x
 And suffered its master to languish,^y
 40. Then thorns might have sprung up in-
 stead of wheat,
 And weeds instead of barley!
 The discourses of Job are ended.^z
-

of others.” The complaints of the hardly used proprietors are poetically transferred to the lands themselves. The following verse leaves us no doubt of this interpretation.

^x That is, without having rightfully possessed myself of the land.

^y Viz. by appropriating to myself the lands of the rightful owner, בְּלִי-כֶסֶף, whereby his subsistence was destroyed. “I let him breathe forth his soul,” is the same with, “to suffer him to pine with misery.” Commonly translated, “If I had drawn forth the sighs of its Lord.” Which translation does not so correctly render the words of the original.

^z With this addition, the author will mark to us the termination of Job’s argumentative discourse. The expression, “The words of Job are ended,” is one of the weakest of all imaginable reasons for

doubting the authenticity of the remainder of the book ; or supposing that because he is again introduced discoursing with the Most High, this must be the work of a different author. It would even be less objectionable to declare the words of this verse an interpolation, than, because of this, to regard as not authentic, a portion of the book which is so essential to the development of the philosophical plan of the whole.

CHAPTER XXXII.

ELIHU.

1. These three men ceased to answer Job, because he was righteous in his own eyes.^a
2. Then was kindled the wrath of Elihu the son of Baracheel the Buzite, of the tribe of Ram.^b

His wrath was kindled against Job because he considered himself righteous before God.^c

^a And they could not prove to him his unrighteousness.

^b בְּרִי nom. gent., from בִּרְיָ, 1st, the name of the second son of Nabor, and brother of Abraham. *Gen.* xxii. 21. 2d. Hence the name of a race and region of Arabia Deserta. *Vide Jer.* xxv. 23, 24. We cannot offer any explanation as to "Ram." *Vide attempts to do so in Rosenmüller in loc.*

^c Not, as is usually translated, "because he justified himself rather than God," which Job never had maintained. *Vide ch.* iv. 17.

3. And his wrath was kindled against the three friends, because they were able to find no answer, and yet declared Job guilty.
4. And Elihu waited for Job till he had spoken, because they all were elder than he.^d But Elihu saw that there remained not any answer in the mouths of the three men, and his anger was kindled.
5. Then Elihu, the son of Baracheel, the Buzite, began and spake.
6. I am young, it is true, and ye are old, Wherefore I was shy, and felt afraid^e To show unto you mine opinion.
7. I said days should speak,
And the multitude of years should teach wisdom !

^d Being the youngest, he wished to give Job and the others a full hearing.

^e לָחַץ *to feel afraid*, answering to the Syriac ܠܚܝܬ, which the Syriac translator here uses. In Hebrew the verb also occurs in *Deut.* xxxii. 24, and *Mic.* vii. 17, in the sense of to *crawl*. Perhaps the Hebrew dialect contains the expressive, and therefore original meaning of the word.

8. Yet there is a spirit in man,
The breath of God which giveth him un-
derstanding !^f
9. Aged persons are not always wise,^g
Nor do the old understand judgment.

^f רוּחַ and נְשִׁמַת שְׁרִי are expressive of the same thing, and are not opposed to each other, (*vide ch. xxxiii. 4*), as many commentators suppose. "Truly the spirit is in man, but it is the breath of the Most High that maketh him wise." This explanation is more tame. The passage may be regarded as classical, for the right understanding of the Breath and Spirit of God, which, in the Old Testament, is ascribed to artists, sages, and prophets, and by which we may conceive the higher understanding to be meant, the wonderful creative power of new ideas or genius. Elihu boasts, that though younger than Job's other friends, and accordingly inferior to them in actual experience, yet, through the superiority of his genius, he could give a new turn to the dispute, which, according to his view, was unsatisfactorily closed.

^g רַב = זָקֵן as in *Gen. xxv. 23* רַב the greater is opposed to זָעִיר the less. The elder to the younger.

10. Therefore, said I, hearken to me,^h
 And my views I will explain unto you.
11. Lo ! I waited for your discourses,ⁱ
 And I listened unto your grounds of conviction,
 Until you should have discovered the right word !
12. I attended to you with anxiety,
 Yet, lo ! no one convinced Job,
 And not one of you could confute his words.
13. Say not, we have discovered wisdom !
 God only can thrust him from his seat, and not man.^k

^h The discourse directed to Job only. Thus the sing. שְׁמַעְהָ-לִי can occasion no difficulty. The reading שְׁמַעַי too much resembles an improvement to have any critical importance attached to it.

ⁱ That they might at length find a final contradiction to Job.

^k We must explain אֵל according to the sense of ver. 8. God alone can overthrow Job. That is, only genius, not common understanding, can van-

14. He hath not directed his discourse against
me,
And I will not answer him with your
words !¹
15. They are amazed, they can give no fur-
ther answer.
Words are snatched from them !^m
16. I waited, but they spoke not,
There they stood, and answered no more !
17. Now will I also answer my part,

quish this obstinate disputant. Perhaps the vain speaker makes a play upon his own name. Many commentators, and, among them, *Rosenmüller* and *De Wette*, regard the words of this hemistich as addressed to the three friends, according to which they wished to prove themselves to be in the right, because God sanctioned their opinion of Job's guilt, by laying him low. But then the addition of **שִׁי-אֵל** would be dull and superfluous. The translation of the text is better, which also *Eichhorn* has adopted.

¹ Thus, unprejudiced and free from passion, will I begin the contest.

^m The 3d pers. plural act. must be here taken passively, as in *ch.* vii. 3 ; xix. 26.

And I will explain to you my views !

18. For I am full of words,

The spirit presseth me in my breast.

19. My bosom is like wine which is not opened,ⁿ

Like new leather bottles which burst asunder.^o

20. I will speak that I may have breath,^p

ⁿ Thus sparkling with genius ! By wine not opened, we must understand new wine in a process of fermentation. As the Vulg. has already rightly rendered it : “ En venter meus quasi mustum absque spiraculo.”

^o New leather bottles are those in which new wine is kept ; for, in the truest sense, old bottles are calculated to burst asunder ; *vide St. Matt. ix. 17.* Such bottles are still used in the East. *Vide Niebuhr's Travels, I. 212. Vulg. and Chald. translate אֲבוֹת by bottles. Vide J. D. Michaelis in Suppl. ad lex Heb. 37.*

^p וַיִּרְחַלִּי, “ that there may be air to me.”

The opposite is צָר לִי. Thus it is said of the spirit of Saul when, during his melancholy fits, he heard the music of David's harp. *Vide 1 Sam. xvi. 23, and Ewald in Crit. Gram. 645.*

And open my lips and reply !

21. I must never be partial towards any one,
And no mortal will I ever flatter !^q

22. For I understand not flattery,
Yea ! quickly could my maker take me
away !^r

^q כִּנְיָה *blande alloqui*, as *Is.* xlv. 5 ; xlv. 4.

Although it at first sight appears that לִנְיָה and לִנְיָה are synonymous, yet this is not the case when there is an elevation of the sense and of the language. After Elihu had at first forbidden himself ever to be partial, he next, with proud confidence, expresses his resolution never to flatter any one. Vide *Ewald in Crit. Gram.* 531.

^r Viz. As a punishment for his unrighteous discourse. Perhaps there may be a play of words in the various use of לִנְיָה, *vide verse* 21.

CHAPTER XXXIII.

1. Therefore listen now, O Job, to my discourses,
And mark all my words !
2. Behold now I open my mouth,
My tongue already speaketh within my gums.^s
3. My words shall be the uprightness of mine heart,
And my lips shall express my knowledge clearly.^t
4. The Spirit of God hath created me,
And the breath of the Almighty hath inspired me.^u

^s It is here evident that the author's design was that Elihu should demean himself like a conceited prater.

^t My upright inward conviction (*i. e.* the righteousness of my heart) shall be manifested in my contest with you, and I will, without deceit, say that only which is true. Here Elihu acquits himself of any appearance of partiality.

^u In reference to *ch.* xxxii. 8, otherwise the words would be superfluous.

5. If thou canst, do thou gainsay me,
Arm thyself, and set thyself in order be-
fore me !
6. Lo ! I am as thou art ; of God,
Of clay I also am fashioned !^x
7. Lo ! my majesty shall not terrify thee !^y

^x כִּפִּי *secundum*. Vide *Exod.* xvi. 21. *Levit.*

xxxv. 8. קִרְץ = the Arab. قَرَض is *to press together*, and also *to form*, taken from the potter, who, by squeezing the mass of clay, forms a vessel with the fingers. Kromayer in loco rightly says, “radix قَرَض notat inter alia: in pastillos et orbiculares partes concidit massam. Unde قَرَض orbiculus, pastillus, trochiscus. Item قَرَصَة orbicularis panis eucharistiae. Eleganter haec formationi hominis convenire nemo non videt. Sicut enim figulus massam luti concidit in partes, indeque vasa ac testas format; sic Deus hominem e terra.” Though I am a mighty genius, says Elihu, I am still a weak mortal like thyself. I am no divinity, therefore stand not in awe of me !

^y Vide *ch.* xiii. 21. Elihu conceives a terrible

And my burthen shall not oppress thee! ^z

8. Yea thou hast spoken in mine ear,

I heard the sound of thy words. ^a

9. I am clean, without transgression,

majesty to be inherent in his fancied superiority of genius. He speaks in reference to the wish which Job had often expressed, that Jehovah would appear as judge, and at the same time veil the dazzling splendour of divine majesty.

^z How arrogant! *My burthen*, i. e. my mental superiority. The LXX. render אֲנֹכִי הִי חֵיִלִּי מוֹט, thus explaining it as אֲנֹכִי; and thus modern com-

mentators with a comparison with the parallel passage, *ch.* xiii. 21. But the Chald. translate טָנִי *my burthen*. In explaining אֲנֹכִי Schultens right-

ly compared the Arab. أَكْفَ *clitellas imposuit*, and hence أَكْفَ *clitellae, sarcinae*. Burthen affords here a stronger and more suitable sense, which agrees better with the verb בָּרַד.

^a At length turning to his already prepared and announced confutation of Job, he denies his principal assertion, that he suffers innocently. In so far as God is highly exalted above man, he cannot

I am spotless,^b and without blame !

10. “ Lo ! He seeketh for enmity against me,^c

“ He regardeth me as his foe !^d

11. “ He stretcheth my feet in the stocks,

“ And giveth heed unto all my ways.”^e

12. Lo ! here thou art in the wrong,

I will contradict thee,

For God is greater than man.^f

do him real injustice. To guard against the imputation of ascribing a false meaning to Job, he quotes his own words.

^b תָּהֵם *pure*, literally *scraped off*. Kromayer

rightly compares حَفَّ glabrum reddidit. *Vide J. D. Michaelis in Suppl.* 873. Vulg. *immaculatus*.

^c תְּנוּאֹת *hostilities*, a. r. נָא (Vide Numb. xxxii. 7.) *to remove one's self*. But here rather in the sense of the Arab. سَارَّ surrexit contra alium. III. certavit cum alio, se opposuit illi adversando. *Vide Winer*.

^d Job's own words, *ch.* xiii. 24.

^e Thus also, *ch.* xiii. 27.

^f Thus God cannot, according to the ways of man, do undeserved injustice. But Elibu says

13. Wherefore contendest thou with him?
 For he giveth no account of any of his
 ways!^g
14. Yea, God speaketh once,
 And twice, man hath not given heed to
 it.^h

nothing new, and Job's asserted innocence remains uncontroverted. The question was, why does Job suffer undeservedly? But to this he himself has already (*ch.* xxviii.) given the best answer, when he pointed to the impenetrable wisdom of God. Yet he must always regard himself, according to human views, as unfortunate but guiltless.

^g How then can Job venture to engage in an actual contest with God?

^h Hence the sufferer need not complain of unrighteous punishment; if, during his prosperity, he had given sufficient heed to the warnings which God repeatedly sends to man, to awaken him from his dangerous carelessness, to thoughtful seriousness of heart and life. Before **וְ** we may supply **אִם**, "if man did not give heed to it." How lenient is God! If thoughtless man gives no heed to his first warning, he repeats it. In this way the idea is more comprehensive than if we merely supply **וְ** before **וְ**, as most commentators do, and trans-

15. In a dream, in a vision of the night,
 When deep sleep falls upon man,
 In his slumberings upon his bed.ⁱ
16. Then he openeth the mortal's ear,
 And sealeth it to himself by warnings,^k
-

late, "but he remarketh it not, although God speaketh to him the second time." שׁוֹר is unsuitably used, and does not agree well with the connection, if we follow Schultens and others, and take God as the subject of שׁוֹרָה and translate

the whole verse, "profecto semel loquetur Deus, et secunda vice non cernit illud," *i. e.* "God speaketh once with man, the second time he beholdeth it no more, *i. e.* he heareth it no longer, that the (man) should thus disregard him."

ⁱ Dreams seem to be distinguished from visions of the night, so that by the latter we may understand actual spiritual appearances. *Vide ch. iv. 13*, which passage is here kept in view.

^k The most exact sense is derived from the literal acceptation of גָּלָה and חָתַם. In the sealing of the ears with warnings is implied the secret yet sure revelation of the latter. The common translation is, "He impresses upon them warnings." We may, with Schultens, compare the Arabic

17. To withdraw man from his ways,
 And to cover up pride before him,¹
 18. That he may preserve his soul from the
 pit,^m

حَمَّ *indicavit, inspiravit*, although we are satisfied with the Hebrew sense of the word which we have given in the text. The alteration of J. D. Michaelis in *Sup. ad lex Heb.* p. 986, in יִהְיֶה תַּחֲתָיו, which Eichhorn adopts, is unnecessary, viz. "he terrifies them with warnings."

¹ מַעֲשֵׂה (which is to be taken in the accus.)

"In regard to his actions (his ways) is shown by the connection to refer to the arbitrary and wicked ways of man. The 2d hemistich is generally translated, "to remove pride from man." But "to cover up," is very different from "to remove." The poet represents the destruction of pride by the image of an open pit, which the Lord covers up before man when he sends him warning visions and dreams. The first hemistich of the next verse seems to sanction this view.

^m We consider שְׁהָת as really an image of destruction, though we do not, with some, translate it by "ruin."

And his life from destruction by the sword.ⁿ

19. He is chastened with pain upon his bed,
And the contest never resteth in his
bones.^o

20. His desire abhorreth food,

ⁿ עֵבֶר בַּשֶּׁלַח “perish by the sword,” or violently. Not die a natural death. *Vide ch. xxxvi. 12.*

^o But if man does not attend to such divine warnings, God lets him fall down on a sick-bed, where he is punished for his thoughtless presumption. Elihu here points to Job himself. The never resting contest in his bones, denotes the fire of fever, *vide Ps. xxxviii. 4.* אֵין־שְׁלוֹם בְּעַצְמִי, “there is no repose in my bones.” De Wette, *in loco*, judges otherwise. אֶתִּן stands for the more usual אֵין. Most commentators prefer the reading of the Keri רֹב *multitudo*, and translate, “All his bones, strong as they are, are chastened.” Also the old translators express this reading. But אֶתִּן referred to רֹב in the sense of *strong*, is not a suitable epithet. The translation of the text is better.

And his appetite the dainty morsels,^p

21. His flesh vanisheth away, so that it is not
seen,

And his bones, which were not perceived,
become bare.^q

22. And thus his soul draweth near to the
grave,

^p **זָהַם** ἀπ' λεγ., in Arab. **زَهَمَ** *foetuit*. Vide *A. T.*

Hartmann's Ling. Introd. p. 220, and *Winer on the word*. **זָהַם־תָּהּ** contr. for **זָהַם־תָּהּ־יָ**. The suffix is pleonast. as in *ch.* xxix. 3. **חִיָּה** answers closely to the following **נִפְשׁ**, as *ch.* xxxviii. 39. A state of deadly sickness is described by this disgust at food formerly relished. Vide *Ps.* cix. 18. *Eccles.* xii. 5.

^q The body is changed through dreadful leanness. The flesh that was formerly seen is now consumed, and the bones which were formerly covered now stick out. In **רָאָה** and **רָאָה** there is a sort of play of words. We read **שָׁפָה** *bareness* in Chetib, "and bareness of his bones ensues." The nom. is put poetically for the verb. finit. Vide *Gesen. in Lehrgeb.* 725. **שָׁפָה** stands in Keri a more explanatory reading.

And his life to the angels of death.^r

23. Then a messenger of God is vouchsafed to him,

An interpreter from among a thousand,
To declare his conduct to man.^s

^r By מַמְתִּים is understood by Jewish and some Christian commentators, the angels of death, to whom is given by the Most High the commission to cut short man's life. According to others, those pains are thus named which are so fearfully increased as to bring death, as in *ch.* xxx. 17, they are termed *gnawing*. Vide *Rosenmüller in loco*.

^s It is not unsuitable to the boastful character of Elihu, that he should understand himself under this divine messenger. And thus, in the first edition, I thought with Schultens, Dathe, and Rosenmüller. But that view seems to me now to be simpler and better which was entertained by the older commentators, and which, among the more modern, Ilgen, Staüdlin and Kern have adopted. (*Vide Observat. ad lib. Jobi, Tübingen, 1826, p. 6.*) viz. that we must understand an angel and interpreter of the divine will by מַלְאָךְ and מְלִיץ; and this throws a clearer light on the מַמְתִּים of the preceding verse. The meaning of מְלִיץ, as *mock*er, (*vide ch. xvi. 20.*) so that by מַלְאָךְ we should un-

24. Then God is merciful to him, and saith,
 Save him from going down into the pit,
 I have already received a ransom !^t
25. Then his flesh becometh more plump^u
 than in his youth,

derstand a guardian angel is unsuitable. Vide *Oeder in Hamb. Bib. pt. 2. 3. 405.* “To announce his right,” i. e. his duty, how he had to deport himself before God.

^t פָּרַע only here for פָּדָה to free. In some codd. we find פָּרַעְהוּ, “set him free, which reading may be regarded as an improvement upon the usual text. “to receive a ransom,” viz. “he hath sufficiently atoned for his sins by the sufferings of sickness, death shall be remitted to him.”* We find the Lutheran doctrinal explanation of this passage in the translation contained in the *Osterprogramme of Huth*, entitled *Mysterium redemptionis ex Theologia Jobi*. Thus there is for him the Angel, the Interpreter, the One of a Thousand, to reveal his righteousness to mankind. Thus he will be gracious to him, and say, redeem him that he go not into the pit ; I have found a ransom.

^u רַטַּפַּשׁ only occurs here. With Gesenius

* Arrant nonsense. A man atone for his sins by being sick !! Let the Christian reader compare these specimens of modern and ancient German divinity together.—*Trans.*

He returneth again to the days of his childhood.

26. If he pray to God he is gracious unto him again,

And causeth his countenance to behold joy,

And letteth his blessing return to man.^x

27. Now singeth he before the people rejoicing,^y

and Winer, we consider it as a quadrilittera according to the form Py. and compounded of רָטַב juicy (*vide* רָטַב *ch.* viii. 16.) and טָפַשׁ to be fat.

Instead of the latter verb, A. T. Hartmann in the linguist. Introd. 234, adopts פִּישׁ=פִּשֵׁשׁ to stream over, which is more far-fetched.

^x Usually "He prays to God, and God is gracious to him again." It is, however, better to supply אֵם before יַעֲתֶר, and thus make his praying

a condition of the restoration which Elihu sets before the invalid. We consider צַדִּיקָה in the sense of *salvation, prosperity*. *Vide Isaiah* xlv. 8, 24 ; xlv. 13 ; xlviii. 18.

^y שָׁר or שִׁיר to sing, which is construed in

- “ I had sinned, and made the straight
crooked,
“ Yet it was not avenged upon me;”
28. “ He hath delivered my soul from going
down into the pit,
“ And my life shall rejoice in the light !”^a
29. Lo ! all these things worketh God,
Twice and three times with man, ^b
30. To bring him back from the pit,

like manner with עָל in *Prov.* xxv. 20. The meaning becomes flat, if we follow some commentators in giving to the verb the usual sense *to see*. “ He looketh upon man and speaketh.”

^z נְשׂוּהָ לִי, literally, “ It is done to me equally.”

In Arab. سوي Conj. III. means *aestimari*.

^a The *Keri* נִפְשׁוּ and חִיתוּ; in which case we should have Elihu’s own words; but this is clearly less suitable. אֹר is here as in *ch.* iii. 16, 20, and as v. 30, and *Ps.* lvi. 14. אֹר חַיִּים. *Vide Eccl.* xi. 7.

^b God seeks in various ways to save careless sinful man from ruin, sometimes by warning visions, and sometimes by sickness.

That he may be enlightened with the
light of life.^c

31. Attend, O Job, hearken unto me !

Keep silence, and I will speak !

32. Yet, if thou hast words, reply to me !

Speak, for I desire that thou mayest
have right.

33. If not, give ear unto me,

Keep silence, and I will teach thee wis-
dom.^d

^c לְאֹרֶךְ for לְהֵאָרֶךְ Infin. Niph.

^d After these words we must imagine a short pause, during which Elihu expects Job's answer.

CHAPTER XXXIV.

1. Elihu began and spake,
2. Receive my words, ye wise men,
And ye that are full of knowledge listen
to me !^e
3. For the ear proveth words
Even as the mouth tasteth meat. ^f
4. Let us choose that which is right
And distinguish among us what is good !
5. Yea, Job hath said, “ I am innocent,
“ And God hath taken away my right.
6. “ Were I to renounce my own right, ^g
“ A destructive arrow pierceth me without
my own fault.” ^h

^e Addressed not to Job alone, but also to his friends. He desires wise and intelligent hearers.

^f Proveth the words attentively, and retaineth what is best. *Vide* the same expression in *ch.* xii. 11.

^g Usually ; “ In spite of my good cause, I must stand as a liar or hypocrite.” Thus *Eichhorn*, *Rosenmüller*, *De Wette*. But our translation brings out the meaning better. Were Job to confess himself to be guilty he would be a liar.

^h The suffix in *וְיָצַח* is to be taken passively, as

7. Where is there a man like Job,
 Who drinketh up calumny like water; ⁱ
 8. Who maketh himself familiar with evil-
 doers, ^k
 And walketh with workers of iniquity?
 9. For he said, “ It profiteth not to a man
 “ That he should beat peace with God ! ” ^l

in *ch.* xxiii. 2 in יָדִי. The destructive arrow is the dangerous wound which the divine wrath inflicted on the sufferer, viz. sore sickness.

ⁱ Vide the same figurative, and probably proverbial expression in *ch.* xv. 16. לַעֲגֹ, *scorn, opprobrium*, viz. of the divinity himself.

^k *i. e.* Job behaves in such a manner that he must be ranked amongst gross sinners, אֲרָחָה לְחֶבְרָה, an expression not elsewhere occurring, *to go in company*.

^l There is no occasion to inquire (*e. g.* in *ch.* ix. 22, or xxi. 8, or xxx. 26,) where Job thus expressed himself. He never expressed this sentiment, at least in these strong terms, and in that broad manner, and Elihu, not without unfairness, attributes it to him. It may undoubtedly be gathered from his own assertions, that he to whom God had formerly been so gracious, now suffers without

10. Wherefore, ye men of understanding, give
ear unto me !
Far from God be unrighteousness,
And sin from the Most High !
11. For the work of man shall he render unto
him,
According to a man's walk shall be his
doom.
12. Truly God cannot act unjustly,
Neither will the Almighty pervert judgment !
13. Who hath given him a charge over the
earth ?
Or who hath established the circle of the
globe ?^m

cause. **רָצָה** with **עִם** as elsewhere with **בְּ** of the pers., to stand on a good and confidential footing with one. Vide *Ps. l. 18.* Some trace **בְּרָצָתוֹ** to the root **רָצַח** to *leap*, after the example of the Vulgate, “*Etiamsi concurrerit cum Deo.*” But besides that in this case the word must be thus pointed, **בְּרָצָתוֹ** (as Rosenmüller truly remarks), an improper expression would arise from the adoption of that verb.

^m This verse assigns the cause of God's righteous government of the world ; because he himself

14. If he only regardeth himself,ⁿ
 And gathereth to himself his spirit and his
 breath.
15. All flesh must perish together,
 And man must return again to the dust.^o

rules his own creation, and does not commit it to the government of another from whom injustice might be expected. פָּקַד with עַל of the person, more according to Chald. form, "to give one a commission." Vide *ch.* xxxvi. 23. *Num.* iv. 27. *Ezr.* i. 2. 2 *Chron.* xxxvi. 23. אֶרְצָה for אֶרֶץ with הַ paragog. Vide *ch.* xxxvii. 12. *Is.* viii. 23. It cannot be the fem. form, because of the accent on the penult. Vide *Gesen. Lehrgeb.* 544.

ⁿ Some, as De Wette and Rosenmüller, render it, "If he strictly regarded him," (man) viz. in a bad sense, *i. e.* "were God to take strict account of man, he might call back the spirit which he had breathed into him, and quickly bring his life to an end." But the parall. and the connection rather favour our translation, which is sanctioned by Grotius, Schnurrer and Eichhorn.

^o Vide the same expression, *Ps.* civ. 29. The meaning of verses 14 and 15, is, the loving care of the Almighty for the creatures of the earth, which

16. If thou hast understanding, give ear to this,

And mark the sound of my words!

17. Can the hater of righteousness repress wrath?

And darest thou to condemn the mighty just?^p

he has formed, is manifested by the duration of their lives. For were God selfish, and consequently unjust, he might at any moment withdraw the breath of life, with which he has inspired his creation, and cause the death of all living. Vide *ch.* iv. 19, 21.

^p The second hemistich explains the meaning of the 1st. If God, according to Job's shewing, hated justice and righteousness, he would doubtless be excited to wrath against him, on account of his accusations. This explanation, according to which **שָׂטָן** occurs in the sense of *to close*, (vide *ch.* xl. 13), is adopted by *Schnurrer* and *Eichhorn*, and is more favoured by the parall. and gives a closer sense, than that which is recommended by *Gesenius*, *Rosenmüller*, and *De Wette*. "Can He rule that hateth righteousness?" *i. e.* as *Rosenmüller* makes *Elihu* infer, "Deus ideo justus est, quia

18. Wilt thou charge the King with unworthiness,

And the Princes with wickedness?^q

19. He is not partial in his dealings with princes,^r

And preferreth not the rich before the poor,

regnat.” Then **חַבֵּשׁ** has the sense *imperare*, which does not elsewhere occur. The old commentators vary in their explanation of this passage, and give but little insight into its real meaning.

^q What would be thy fate, wert thou thus violently to reproach an earthly potentate? In the *infin: absol.*: **הָאָמַר** an ellipse of the *verb fin.* is to be taken for **הָאָמַר תֹּאמַר**, as *Exod. xx. 8. Jos. i. 13. Vide Gesen. in Lehrgeb. 782.* The change of the word in **הָאָמַר** with *Schnurrer, Eichhorn, and De Wette*, is at least unnecessary. The translation of the Vulgate, is, “qui dicit regi: apostata; qui vocat duces impios,” in which the sense corresponds with verse 19.

^r We must supply before the relative **אֲשֶׁר**: “How much less dare we say this to him who,” &c. &c. &c.

For both are the work of his hands.

20. In a moment they perish,^s

At midnight are the people disturbed, and
pass away.^t

The mighty is driven away, but not with
hands!^u

21. For his eyes regard the ways of men,
And he beholdeth their goings.^x

^s Viz. The mighty, who have incurred the righteous displeasure of God.

^t *i. e.* The people suddenly perish whom God in his justice will uproot. חֲצוֹת לַיְלָה “in the half of the night,” as in *Ex.* xi. 4. *Ps.* cxix. 62, גַּעַשׁ *to be disturbed, or shaken,* is used of the earth when it trembles from an earthquake. *Vide Ps.* xviii. 8. The figurative expression is taken from the nightly attack of an enemy in the camp, by which the people are terrified, and become a prey to destruction.

^u But not with hands, rather with the sword. It is usually understood, not by the hand of man, but by the mere volition of the Almighty.

^x God, by means of his omniscience and omnipotence, is able fully to satisfy his sense of justice.

22. There is no darkness nor shadow
Wherein the evil-doer might hide himself.
23. For he needeth not long to regard a man,^y
When he entereth into judgment with
God.
24. He destroyeth the mighty without inquiry,
And setteth up others in their stead.^z
25. For he knoweth well their deeds,^a

^y God penetrates man with his glance, and needs not, like an earthly judge, to consider before he cite him to appear. *Vide ch. xi. 10 and 11.* יְשִׁים, scil. לַב as it stands complete in ver. 14. The same ellipse in *Isaiah* xli. 20. עוֹר is here *long*, as *Gen.* xvi. 29. *Vide* other far-fetched explanations in *Rosenmüller in loco*.

^z רָעַע to break in pieces, as *Ps.* ii. 9. *Jer.* xv. 12. *Vide* the thought more powerfully expressed in *ch.* xii. 18; xix. 20.

^a לִבָּן for לִבָּן אֲשֶׁר as *Is.* xxvi. 14. *Vide* concerning the ellipse of אֲשֶׁר *Gesenius in Lehrgeb.* 636. Others take לִבָּן as protesting, but without sufficient ground.

And walketh in the night,^b

That they may be broken in pieces.

26. Because they committed iniquity, he striketh them^c

In a place of public resort.^d

^b In which the godless have hid themselves. "He walketh in the night," is equivalent to "He discovers the hidden deeds of the mighty." There is a fine parall. in the verse. Kern supplies אַתֶּם after הַפֶּךְ, and explains לִילָה according to the analogy of חֲצוֹת לִילָה, *i. e.* He changes them suddenly, before they can look about them.

^c "Because they are sinners;" so that we must resolve the Hebrew תַּחַת הַיּוֹתָם ר'. *Vide Is.* lx. 15. Others suppose that, "on account of their guilt," is meant, so that רְשָׁעִים plur. is from רֶשַׁע guilt. But this plural does not elsewhere occur. סַפֵּק is here used for *chasten*.

^d Literally: "In the place of spectators," the open punishment is thus attended with more shame. The sinners hid themselves in nocturnal darkness, and they are punished by the bright light of day!

27. Because they turned away from following him,
And regarded not his ways.
28. So that the cry of the poor reached unto him,
And he heard the complaint of the oppressed.^e
29. He striketh to the earth,
And who shall dare to call him to account?^f

^e A main consequence of neglect of the divine law is here specified: the oppression of the poor. They utter loud complaints to God, לִהְבִּיא in reality, “on that account (namely were they godless), that they caused the cry of the poor to be raised to him.” It lies in the words, “they abused the poor so that they cried, but God heard them,” (and they were punished, v. 26.)

^f Usually, “If he giveth quietness, who can make trouble? Concerning this meaning of שָׁקֵט and רָשָׁע *vide Gesenius on the word.* But from the next hemistich and ver. 20th, the question appears rather to be of an irresistible declaration of divine wrath against the wicked. Hence I would

He concealeth his countenance,
And who dareth to look upon him?

willingly take שִׁקַּט in the sense of the Arab.

سَقَطَ *cecidit*, as this occurs in *Abulfed. Vit. Moh. Ed. Gagn. p. 3, Government of Saad-ed-daula, published by Freitag, p. 3. Ebn Tamim in Jones' Comment. poes. Asiat. ed. J. G. Eichhorn, 159.*

Then the common meaning remains to רָשַׁע.

By this explanation of שִׁקַּט from the Arab.

which is not too bold, we throw aside a number of untenable attempts to make the connection as intelligible as possible, consistently with retaining the usual meaning of the verb שִׁקַּט. Kern has

felt this difficulty, and has tried to remedy it by transposition of the verse, placing before verse 29 the 30th verse, which expresses the suite of v. 28, and thus v. 29 is arranged accordingly, "hence when God reposeth, (*i. e.* doth not punish on the spot,) who dares to accuse him"? and "if he conceal his face from nations and individuals, who dares to look upon him." Then must שִׁקַּט be taken intransitively, as *Isaiah* vii. 4.

And thus he dealeth equally with the men
and with the nation.

30. So that the wicked may not rule,
And deceivers of the people may not en-
dure.^g

31. May the mortal say unto God,
I am chastened and have not sinned!^h

^g The almighty power of God supports his justice. מִן before the infin. “so that not,” *vide* Gen. xxvii. 1, and Gesenius in *Lehrgeb.* 786. מִן־מִקְשֵׁי עֵם stands for מִהְיוֹת מִקְשֵׁי עֵם. According to this explanation of the verse, there is no difficulty in its union with the preceding one; for it is a natural thought that the great ones of the earth, when they rule unjustly, draw on them the anger of the Most High King of Righteousness. Other explanations, *vide* in *Rosenmüller and Schultens in loco*.

^h “Insuperabilis ferme scopulus, ad quem magni sententiarum fluctus co-oriuntur.” *Schultens*. He enumerates fifteen different explanations. That which we, in common with Eichhorn, have adopted, flows easily from the words and suits the connection. The usual translation is, “Therefore man thus speaketh unto God; I suffered chasten-

32. What I cannot search out, teach thou me,
If I did unrighteously, I will do so no
more.ⁱ

33. Should he recompense it according to thine
idea?

Then is it for thee to reject and to choose,
and not me,
And what thou knowest say on !^k

ing, and I will no more do evil." עֲוֹנִי scil. נִשְׂאָה
*Vide Levit. v. 1, 17. Numb. v. 35. חָבַל to deal
destructively, Vide Neh. i. 7.*

ⁱ In order to oppose Job's arguments, Elihu expresses his own conviction, and if his antagonist knows better, he may instruct him; and then he will no longer attribute unrighteousness to him. Others conceive these words to be a form of expression of penitence, which Elihu prescribed to Job. Both explanations are warranted by the language; but ours suits the connection better.

^k Sense of the first hemistich :—Job would wish, forsooth, to have the divine judgments regulated according to his views! The words of the second hemistich seem to contain a proverb of this nature: "Thou has determined, not I." The sense is forced by those who, with De Wette, translate,

34. Men of understanding will say unto me,
And wise ones who listen to me :
35. “ Job speaketh not with knowledge,
“ And his words are not prudent !”
36. My desire¹ is that Job may be tried continually,
Because of his answers according to the
manner of the wicked.^m

“ Is he to give compensation according to thy views ? Then thou dost reject, and thou dost choose, not I,” (as if these words were to be taken ironically of God.)

¹ אֲבִי Vulg. Pater mi, referred to God as an address of Elihu, which conveys too much feeling for this connection. The least forced derivation is what we have adopted, from אֲבָהָ wish, from אֲבָהָ voluit. The Chaldee, Kimchi, and other Hebrew expositors, agree in favour of this translation. Schultens, Döderlein, and Kern, suppose אֲבִי stands for אֲבִי vaeh ! Vide other explanations in Gesenius, *Thesaur.* 8

^m Because of his answers among the wicked, *i. e.* in the society of the wicked, *i. e.* as the wicked,

37. For he addeth breach of faith unto his
sins.

In the midst of us he clappeth scornfully
the hands,

And multiplieth his speeches against God.ⁿ

ב, however, does not here signify *as*. *Vide Ewald in Crit. Gram.* 607.

ⁿ The sense is: otherwise his audacity will always increase, so that at length he will pour out scorn upon the Divinity himself. שפך like שפך of *ch.* xxvii. 23, (at least as many codd. read) with פים.

CHAPTER XXXV.


1. Elihu answered and said,^o
2. Didst thou hold it for a just decision when
thou saidst,
“ I am righteous before God ?”^p
3. “ That thou darest to ask what profiteth
it me ?

^o Elihu, returning to the charge with new vigour, sets himself to controvert a sentiment unfairly deduced from Job's discourses, viz. that the sufferer, conscious of innocence, may say that piety has been of no service to him. Can then a weak man benefit or harm the divinity by his virtue or vice ? Man can profit or injure man only.

^p Others give a meaning to the words which they will bear. “ I am more righteous than God.” Then the expression stands for, **צִדְקִי מִצְדָּק אֱלֹהִים**. For a justification of the meaning adopted, *vide ch.* iv. 17.

“ And what good have I more than if I
had sinned ?” ^q

4. I will thereupon answer thee,
And together with thee thy friends. ^r
5. Look up to the heavens and see,
Behold the clouds which are higher than
thou !^s
6. If thou sinnest, how canst thou affect him?
And if thy misdeeds are many, can that
injure him ?
7. If thou art pious, what canst thou give un-
to him ?
Or what can he receive from thine hand ?
8. Thy sins can only concern a mortal like
thyself,

^q Of what use is it to you? Job is represented as if he were speaking to somebody else. *Vide ch. xxxiv. 9.* The 2d hemistich is generally translated, “ What availeth it me that I did not sin ?” Instead of taking  here in the sense of the conj. *that not*, it is more grammatically safe to take it comparatively.

^r That is, those who show themselves, on this point, to be like-minded with you.

^s Spoken with irony.

And thy righteousness can only benefit a son of man !^t

9. “ By reason of the multitude do the oppressed cry.”^u

“ They call aloud from the violence of the many.”

10. Yet none saith, where is God my maker,
Who bestoweth songs in the night?^x

^t Eliphaz already expressed this thought. *ch.* xxii. 2.

^u These must be understood as Job's words, for he had complained that oppressed innocence vented itself in loud wailing. *Vide ch.* xxiv. 12. From the sense of what follows, viz. “ the oppressed cry,” there is usually supplied at the word *הַעֲשֵׂק*, רַב “ from the violence of the mighty.” But we can also refer it to the number of the oppressors, so that we may take *רַבִּים* for *many*, and not for *magnates*, as many expositors have done. *זַעַק* has here in Hiphil the same meaning as in Kal. *Vide Jon.* iii. 7.

^x *i. e.* Who, in the midst of misfortune, gives occasion to hymns of praise and thankfulness. And *לִילָהּ* may retain its actual meaning. *Vide Ps.* xlii. 9. To defend the divinity from the accusation

11. Who teacheth us more than the beasts of
the earth,
And maketh us wiser than the fowls of
heaven? ^y

of not regarding the case of the innocent sufferer, Elihu remarks that the importunate do not always humbly address the Almighty benefactor of mankind for succour, in which case their ruin must be attributed to their own pride. He also observes, that man is prone to despair of the justice of God when it is not immediately visible in the punishment of the wicked; whereas he ought to abide the time appointed by the Almighty, with pious and fixed confidence.

^y The spirit of man which distinguishes him from the brute creation is justly considered as the greatest gift of God's favour. *Vide Ps. viii. 6.* With regard to the fowls of heaven in the second member of the verse, *vide ch. xxviii. 21.* The divine benevolence is especially set forth in verses 10th and 11th, in order to place in a clear light the error of those who do not in their misfortunes turn to him with humble supplication. The part. מֵלֵךְ stands, according to the Aram. mode of writing, for מַלְאָךְ.

12. Then they cry, and he answereth not,
Because of the pride of the wicked.
13. Yea it is in vain,^z God heareth it not,
And the Almighty doth not regard it!
14. And when thou sayest, “Man seeth it
not,
The matter lieth before him, only wait
thou on him!
15. Yet, although his wrath doth not now
strike,^a
Doth he not care for the great multitude!^b

^z Viz. “that they cry.” אֵין is most simply taken for *certe, profecto*, and שׁוֹן adverbially.

^a The emphasis rests upon עֵתָהּ, according to the erring conclusions of those who are introduced by Elihu as speaking according to the meaning of Job. The rare union of the neg. אֵין with the verb. fin. פִּקֵּד is remarkable.

^b מִשְׁׁ multitude, according to the Hebrew commentators, from the root מִשָּׁ, particularly in Chald. to increase. Vide Buxtorf 1708. Others derive it from מִשָּׁ, Arab. فَاشَ to go about proud-

16. But Job opens his mouth in empty speeches,
He multiplieth words without knowledge!^c

ly, pride. The LXX. and Vulg. seem to have read יְשׁוּבָה as they translate it *παράπτωμα* and *scelus*. Gesenius supposes that this may be the correct reading; but the translation of this doubtful word (which is favoured by the Hebrew tradition) by *multitude*, affords at least a good meaning, which we may translate thus: "God concerns himself not about the great multitude!" When God does not inflict punishment exactly in the way that short-sighted man thinks necessary, the false conclusion is apt to be drawn, that the number of creatures is too great for God to concern himself about individuals. רַבְּבֵי as nom. rect. is united with שׁוּבָה , "the multitude of strength," for "the great multitude."

^c While he utters such a sentiment as has been quoted in the foregoing verse.

CHAPTER XXXVI.

1. Elihu proceeded and said,^d
2. Hearken yet a little unto me, and I will teach thee;^e

^d Elihu, continuing his defence of God's justice, returns to his former position, that the misfortunes into which the Almighty permits the righteous to fall, should be regarded as a means for their attainment of a higher moral worth, and should be used accordingly. He commences with the renewed assurance of the honesty and fairness of his arguments, which he had derived from the deepest sources of wisdom.

^e Literally: "Wait yet but a little for me." This hemistich has in the original an Aramaic form, for כְּתֹר stands in Aram. for the יְהִי usual in Heb., חֲנִיָּה for חֲנִיָּה, מַעַט for זְעִיר. The words probably contain a polite formula upon the continuation of a discourse intended to instruct. "Allow me still a few words in order to convince you." Schultens translates, coronare mihi pauca, et indi-

There is no lack of words to me on
God's behalf.

3. I will fetch my knowledge from afar, ^f
And I will see justice done to my Maker.^g
4. For truly my words are not false,
Thou hast to do with one that meaneth
honestly !

cabo tibi." Who can understand this? He says in explanation of כִּתְּרִי, "occurrit mihi vim *Hebraicam* pressius retinenti, *coronam dare mihi pauxillulum* etc. Audientiam *coronae* sibi continuari peteret orator. Quid si sit? *coronare mihi paucis*: pro, *paucis finem faciam atque ita quae disserui coronabo velut*. Fortius *pauca*: Infinit. pro Fut. eleg. This may serve as a specimen of the artificial method of etymological explanation of the great Dutch orientalist !

^f Instead of saying, as is more usual, "from the depths," Elihu seeks for remarkable expressions, in order that it may be better worth while to listen to him. Eichhorn translates, "My meaning, which will stand the test, do I now open unto you."

^g Gratitude to God, not vanity or a mere spirit of opposition, moves Elihu !

5. Lo ! God is mighty, yet he despiseth nothing,
Great is he in the power of his spirit ! ^h
6. He letteth not the wicked live,
And procureth justice for the oppressed. ⁱ
7. He withdraweth not his eyes from the righteous,
With Rulers on the throne
He causeth them to sit for ever, that they
may be exalted ! ^k
8. And if they be bound with fetters,
And caught in the bonds of misfortune,
9. Thus will he show them their transgression

^h Probably in reference to ver. 15. of the foregoing chapter. The meaning is, Although God is so exalted, he finds nothing too small for his notice ; for the power of his spirit penetrates even to that which is most minute. Mark the repetition of כִּבִּיר. Will also the great regard the small ? Yes, for he is great in the all-embracing strength of his spirit !

ⁱ God's all-directing spirit is manifested in the righteous punishment of wickedness.

^k Description of the external prosperity with which God rewards the pious.

And their misdeeds, because they proudly rebelled. ¹

10. He will open their ear to warning,
And command them to turn from iniquity.

11. If they obey and worship,^m

¹ Thus when even pious persons fall into misfortune, it is a proof that they have suffered themselves to be seduced by presumptuousness, from whence God will lead them back to humility and reason, by the strokes of calamity. **فَعَلَ** is used

here of evil deeds, as the Arab. **فَعَلَّة**, while, on the contrary, in *Ps.* xc. 16, it is used of the benefits of God.

^m **עָבַד** to serve, viz. God. Vide *Is.* xix. 23, where the word in like manner stands elliptically.

In like manner **عَبَدَ** is used in Arabic, vide *Kosen-garten's Chrestom. Arab.* p. 38, where God is in-

troduced saying **مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا**

لِيَعْبُدُونِي *i. e.* "I have formed angels and men for the purpose of adoring;" *i. e.* me. Hence

عِبَاد are called servants, *i. e.* of God.

They accomplish their days in joy,
And their years in prosperity.

12. But if they obey not, they shall perish by
the sword,

And expire in their foolishness.

13. Yet only the corrupt in heart nourish
their wrath,

They cry not when it enslaves them.ⁿ

14. They perish in youth,^o

And they go like the dishonoured to destruction.^p

ⁿ יְשִׁימוּ אֶף scil. עַל לֵב “take anger to heart,” *i. e.* “brood over anger.” Vide the same ellipse, *Ps.* l. 23. Others render it, “They heap up the wrath of God.” But our explanation is to be preferred, as more suitable to the structure of the language and the parall.

^o Others, as Schultens, give to נָעַר in this place, as in *Ps.* lxxxviii. 16, the meaning of *excussio* from נָעַר *excussit*, but without sufficient necessity. Our translation, as in *ch.* xxxiii. 25, makes the sense very good.

^p Literally, “they die among the dishonoured, (*vide ch.* xxxiv. 36,) or “early, and in a woful man-

15. Yet he delivereth the pious from their sufferings,
 And openeth his ear in time of need.^q
16. Thee also will God lead from the jaws of oppression,
 Into a broad place where no straitness dwells,
 And that which descends upon thy table
 shall be full of fatness.^r

ner," and thus the second hemistich strengthens the meaning of the first. The Vulg. rightly enough rendered בְּקִרְשֵׁים "inter effeminatos." *Vide* *Levit.* xix. 27; xxi. 9. *Numb.* xxv. 1—3. *Deut.* iv. 3; xii. 2; xxiii. 18—19, and *Jahn in Bibl. Archaeol. Pt. 3d. p. 70.*

^q To open one's ear in time of need, is equivalent to admonishing one in misfortune to reform. Mark the paronomasia in יִחַלֵּי and לִחַץ, and in עֲנִי and בְּעֲנִי.

^r Elihu wishes Job to apply to himself, and to take to heart the general assertion, that God sends misfortune to the pious, in order to guard him against destructive presumption, and that the oppressed can free himself, by applying to the Al-

17. Yet when thou art fulfilled with the judgment of the wicked,
 Judgment and justice shall closely follow each other.^s

mighty with humble supplication. A wide space and a table well covered with rich viands, is a picture of the liberty and superfluity of the prosperous. The first comparison, according to which straitness denotes misfortune, and width prosperity, is *Semitic* in varied words and forms of speech. Vide in Hebrew, especially the verb **הוֹשִׁיעַ**, *Ps.* v. 6 ;

vii. 2. Vide *A. T. Hartmann's Introd. to the Study of the Old Testament*, 238 and 9. The figure of a feast of fat things, denoting blessing and salvation, occurs elsewhere. *Ps.* xxiii. 5. *Is.* xxv. 6. and *Gesen. Comment.* 779, where **שְׂמִנִּים** is found, as here **דָּשֵׁן**.

^s Mark the play of words in the twofold use with varied meaning of **דִּין**. It first denotes a judgment pronounced upon God by the **רָשָׁע** (impious improbus) in misfortune; it secondly denotes the judgment pronounced by God upon that wickedness or impiety, and thus synom. with the following **מִשְׁפָּט**, so that this often misunderstood passage seems clear.

18. Yea, may the wrath of God not lead thee
away to scorn ;^t

May the greatness of the expiation not
seduce thee !^u

19. Will he esteem thy riches ?

He valueth not costly metal, nor all the
power of wealth.^x

^t According to the usual acceptation of שִׁפּוֹק in the sense of chastisement, the passage may be translated, " That the wrath of God may not drag you into ruin " ! But a tame meaning would from hence arise. We take the nom. in the sense of the verb שִׁפּוֹק, as we found it in *ch.* xxvii. 23, and xxxiv. 26.

^u " The greatness of the ransom," is the heavy misfortune which Job must patiently bear as his expiatory punishment. The meaning of the verse runs thus : In thy present misery, which God hath sent for thy salvation, do not let thyself be seduced, O Job, into daring complaints against the Giver of all good.

^x The connection is with the preceding verse. But only a misfortune awakening to pious thoughtfulness, can be the expiation of sin ; no wealth can serve to obliterate moral turpitude. To the second hemistich we must supply לֹא יַעֲרֹךְ.

20. Long not eagerly for the night,^y

To descend to the people that dwell below.^z

^y In reference to the wish often expressed by Job for death. This Elihu pronounces to be foolish. The night of death in the realms below is here peculiarly named לַיְלָה.

^z “ Profundissimus locus, velut vortice quodam nos circumacturus.” *Schultens*. He gives fifteen different explanations. עֲלֶה is usually taken in the passive meaning of Hiph. of the verb, in the sense of *to take away*, as *Ps.* cii. 25, and is translated, “ Where the people sink down in the deep.” Thus the night of the preceding hemistich is an image of death, and not of the realm of the dead. But, according to this translation, the train of thought seems heavy. How would it do to take עֲלֶה in its usual sense of *to ascend*, and to place it in antithesis with the following תַּחַת, so that the ideas of *above* and *below*, standing in opposition, should express *good* and *bad*? The words convey the idea, which may be traced as well in our book as in *Eccles.*, that existence in the shades is not desireable. Thus the sense of the entire verse is,

21. Beware of turning thyself to iniquity :^a

For in this thou hast more pleasure than
in misery.^b

that Job's longing desire for death, is a desire for desolate gloomy night ; and his ardently wished for *ascending*, (that is, the amelioration of his condition by death), is in reality, a *descending*, (*i. e.* leads to a change to the worse.) The people to whom the lower world belongs, *i. e.* who inhabit the lower regions, are the shades.

^a *i. e.* Let not thy misery seduce thee to utter presumptuous speeches against God. There is here a paronomasia between תָּפַן and אָוֶן.

^b A cutting remark on the grievance of which Job so bitterly complains, that he suffers without cause. According to it, Job prefers sin to misery. בָּחַר is, indeed, elsewhere construed with בָּ, but here sinful preference is purposely and almost ironically expressed with strength by עַל־זֶה. The conjecture of Gaab and Kern is needless, viz. to read עֲלֹזָה or עֲלֹזָה: “ si gaudium calamitati praeferens.” Besides, such a noun does not occur in the Old Test.

22. Lo ! God is exalted in his might ;
 Who is Lord like him ?^c
23. Who hath prescribed unto him his way ?
 And who dareth to say unto him, “ Thou
 doest iniquity !”
24. Consider^d how thou magnifiest his work-
 ing,
 Which men behold.^e
25. All men regard it,

^c מֶלֶךְ is here in the Aramaic sense for Lord, like the Syr. ܡܠܝܚܐ. The LXX. rightly translate *δυσάστης*. To translate the word by teacher is little suited to the connection.

^d *i. e.* Do not omit it !

^e *i. e.* Which comes plainly under the observation of men. Vulg. “ De quo cecinerunt viri.” Thus Schultens, Gesenius, and many other commentators, while they do not deduce שָׂרָרָן from שָׂרָר to *see*, take it in the meaning of שִׁיר to *sing*, *i. e.* to *value*, to *laud*, “ which men value.” But the meaning of the following verse substantiates our translation.

Yet the mortal looketh upon it only from
afar !^f

26. Behold! God is great and incomprehensible,

The number of his years cannot be searched out.^g

27. He hath drawn up the drops of water,

They pour down rain, when mists envelop him.^h

^f The same thought which Job had poetically expressed in ch. xxvi. 14.

^g Next follows a poetic description of the divine greatness, as it is seen in heaven, and in its wonderful influence upon earth, in order that Job may learn to bow before him who has sent him his sufferings. The first idea of God which Elihu expresses is that of unbounded time. *Vide Ps. xc. 2.*

^h Our translation is more faithful to the original than were we to adopt that of De Wette, "Thus the rain trickles from its cloud;" or that of Eichhorn, "Thus they become rain in storms." Eichhorn views with much poetical feeling the following description of the divine greatness manifested in storms. He says, "It may be that because of the storm in which God appears (*ch. xl. 1.*) the poet

28. The clouds pour down from thence,
 They trickle upon the multitude of men.ⁱ
 29. And who can understand the spreading of
 the clouds,
 Or the crashing of his tabernacle?^k
 30. Lo! He spreadeth around him his light,
-

selects this peculiar imagery to magnify the divine greatness."

ⁱ We refer אֲשַׁר to אֶרֶץ in the preceding verse.

"By him (replenished) the clouds flow downwards;" *i. e.* The mist is changed into clouds, which are dissolved in rain. בָּרַךְ in connection with אֶרֶץ, may be regarded as an epithet. perpet. as we say the "mighty sea." *Vide ch. v. 10.*

^k The spreading of the clouds, relates to the canopy of thick clouds which covers the heavens in a storm. *Vide Ps. cv. 39.* The noise of thunder is poetically called the crashing of his tabernacle, viz. the clouds in the midst of which God is poetically said to dwell. Thus סֶכֶךְ is used for the stormy clouds of darkness, behind which the divinity is veiled, *Ps. xviii. 12.* The sense of our verse is, who can understand the origin of thunder?

And covereth himself with the roots of the sea.¹

31. For by means of them he punisheth the people,

And sendeth forth fulness of nourishment.^m

32. He covereth both his hands with light,
And giveth it a command against his enemy.

33. And he revealeth it unto his friend,
Also unto cattle and to plants.ⁿ

¹ God's garment is woven of celestial light, *Ps.* civ. 2, and of the watery abyss of ocean. Elihu purposely borrows the word פֶּרַשׁ from the preceding verse, on account of the opposition. "He spreads not only clouds, but light around him." The roots of the sea, are the depths of the waters, which the hand of the Almighty raises to heaven, and forms into a cloudy canopy.

^m The sense is, God pours down the waters of heaven in destructive floods upon the earth, to chastise the people; and again he sends forth his waters in fertilizing showers upon the land, to reward men with the blessing of wholesome nourishment."

ⁿ The difference of opinion about the immediate-

ly connected verses 32 and 33, is extraordinary. Schultens enumerates twenty-eight explanations. But it seems plain, that in these verses Elihu wishes to describe the two-fold effect of the divine light, as he had formerly, in like manner, described that of the waters of heaven. He says figuratively, "God fills both his hands with light; in the one, he holds the destructive light of lightning, with which he consumes the wicked; and in the other he holds the cherishing light of the sun, which affords to all his good creatures, men, beasts, and plants, the support of life," (v. 33.) The usual explanation is, "He announces to him his voice of thunder," so that רע from רוע is taken in the sense of cry = thunder, which is difficult. עַל הַגִּיד with עַל, which is somewhat startling, may be explained by the preceding וַיֵּצֵא עֲלֵיהָ, still dwelling in his mind, and the construction of that verb with עַל, has, at least, analogy in its favour. Vide *other explanations in Rosenmüller in loco*. עוֹלָה is what shooteth up, for plants of all sorts. עֹלָה *ascendit*, is frequently used for plants. Vide *Gen.* xl. 10; xli. 22.

CHAPTER XXXVII.

1. Yea, at this my heart trembleth and is
moved out of his place !^o
2. Hear the thunder of his voice,
And the roaring which proceedeth from
his mouth.
3. He guideth the thunder under the whole
heaven,
And his light even unto the end of the
earth.^p

° לִזְאֵת “by it,” indeterminate, viz. that concerning which the question antecedently was; the thundering of the divine majesty. תַּרְרַר to tremble, to quake, here in its primary meaning; in its borrowed meaning, to *hurry forward in astonishment*, vide 1 Sam x. 4. נִתְרַם to spring up, vide Levit. xi. 21.

^p The all-embracing power of God shews itself gloriously in a storm, when the thunder rolls with-

4. Behind Him the voice roareth,^q
 He thundereth with the sound of his glorious magnificence,
 And holdeth it not, when his voice hath become mighty.^r
5. God thundereth marvellously with his voice,

out ceasing in the vault of heaven, and the lightnings gleam even unto the ends of the earth. The word יִשָּׁר is well chosen to describe the pealing roll of the thunder. כְּנַפּוֹת הָאָרֶץ *the boundaries of the earth*, as in *ch. xxxviii. 13. Is. xi. 12. Ezek. vii. 2.*

The verb כָּנַף *to surround*, is used in Arab. to express *bounding*. Vide Abdullat. Memorab. Aegypt. in *Oberleitner's Chrestom. Arab.* 162.

^q The thunder-clap follows immediately after lightning.

^r וְלֹא יַעֲקֹבֵם “and he holdeth it not back.”

What? The suffix. verb. relates to an omitted substan. which must be supplied from the connection. We may naturally think of rain and hail so intimately connected with storms. Vide *Gesenius in Lehrgeb.* 740.

And doeth great things incomprehensibly!^s

6. To the snow he saith, “Fall on the earth!”^t

And to the shower and the rain of his
might.^u

^s The powerful impression produced by a majestic storm is described with peculiar grandeur in the Old Testament. *Vide Ps.* xxix. where, as well as in this passage, קוֹל repeatedly occurs with effect. Above all, in Arabia, the scene of our book, the thunder is sublimely terrible. *Vide* what Mahomet says of the thunder in the celebrated passage, *Koran* ii. 18, a sense of the beauty of which made the poet Lebid a follower of the pseudo prophet.

^t הוֹאֵה Aram. for הֵיִה. Most probably הוֹה must here be taken in the Arab. meaning of *to fall*, as the Vulg. translates “ut descendat in terram.” Others “Be upon the earth,” as the LXX. translated it.

^u The meaning is, “in the continued increasing storm of rain he shows his power.” The increasing strength of the shower is expressed by placing the plural מְטָרוֹת after the sing. מֶטֶר. For the sake of the meaning, we must repeat from the 1st hemistich “fall,” viz. showers of rain. גֶּשֶׁם is used for winter rain in *Canticles* ii. 11.

7. He sealet^h up the hand of every man,
That all mortals whom he has created may
be brought to acknowledg^ment.^x
8. Then the beasts go to their dens,
And rest in their caves.^y
9. From the south cometh storms,

^x God stops with the approach of winter the activity of man in the fields. Yet, even this interruption is calculated to bring man to acknowledgment of his dependence on the superior power of heaven. **חָתַם** *to seal*, is to make unfit for use.

In Samaritan **חֲטִים** is *lamed*, Gen. xxxii. 33, *vide*

Gesenius on the word; and in Arab. **خَتَمَ** is, in like manner, found. *Vide Koran Sur. ii. 6*, God hath sealed their hearts and ears. The Vulg. translates, “ Qui in manu omnium hominum signat, ut noverint singuli opera sua.” By this translation, and a singular neglect of the connection, old translators have been led to understand this passage as relating to the art of Chiromancy.

^y Poetical description of the desolation of the fields, while the wild beasts, their inhabitants, are compelled in winter to retreat to caves and holes.

And cold out of the north.^z

10. Ice is produced by the breath of God,
And the breadth of the waters is straitened.^a

^z The violent storm comes from the south. *Is.* xxi. 1. *Zechar.* ix. 14. Concerning **חָרָר** *vide ch.*

ix. 9. **מְזָרִים** appears, from the context, to denote the north; but the derivation of the word is uncertain. It may be most probably conceived to be Part. Pi. of **זָרָה**, *the scattering*, viz. winds; so that we may think of the north winds scattering the clouds; as in Arab. **ذَلِّيَّات** *venti dispergentes*, occurs, *vide Gesenius and Winer on the word.*

^a The ice-producing blast of the north wind is poetically styled the breath of God. **יָתֵן** stands impersonally “there is ice,” as *Prov.* xiii. 10. We must regard the **בְּ** before **מוֹצֵק**, as a Beth essent. These words, “The breadth of the waters is straitened,” depict, in the physical accuracy, the congealing power of cold. An Arabic poet takes a bold flight, and says, “The floods are fettered in bonds of iron,” viz. *Motenebbi in Hammer’s translation*, 89. Others suppose **מוֹצֵק** to mean something poured out, “and the breadth of the waters

11. And brightness driveth away the clouds.^b
His light scattereth the thick clouds.^c

is his outpouring.” But the antithesis of רָחַב, as well as ch. xxxvi. 16, favours the above translation.

^b בְּרִי a. r. בְּרָה, = בְּרַר *purgavit : serenitas*, the brightness of the skies as the Chald. expresses it.

טָרַח, Arab. طَرَحَ *conjecit, projecit*. Vide *Grang. de Lagrange anthologie Arab. p. 18*. Both words are ἀπ. λεγ. in the Old Test., and are variously explained by old commentators. Vide *J. D. Michaelis in Suppl. 1032*. According to another explanation, רִי is taken as a noun with בְּ præf. for the Arabic

سَيَّ *watering*, from root רוּחַ *irrigavit*, and is translated, “also in rain causeth He (God) the clouds to descend,” by which a waterspout is probably meant. Vide *Schultens in loco*, and Gesenius under טָרַח. But the parallelism is decisive in favour of the translation of the text.

^c עֲנַן is unsuitable as stat. constr. We must either adopt the Chald. punctuation of the word, and read עֲנַן in stat. absol., or else select the read-

12. Which are turned according to his guidance,^d
 To perform whatever he commandeth them
 on the circle of the earth.
13. He useth them now as a scourge, and now
 as a blessing,
 And again as a benefit to his land.^e
14. Hearken unto this O Job, stand still,
 And consider the wonders of God !
-

ing עֲנִי, which De Rossi found in fifteen codd. It is evident, that throughout the verse there is question of the brightness of the sky in winter.

^d Others refer הוּא to God, " He leads the clouds according to his guidance." But the meaning of מִתְהַפֵּךְ in hithp. rather favours our explanation, which, besides, seems more poetical. תְּהַבִּילֹת or תְּהַבִּילֹת *ship's guidance*, and then prudent guidance in general, occurs again only in Prov. *vide* i. 5 ; xi. 14 ; xii. 5 ; xx. 18 ; xxiv. 6.

^e " Now for his land," indeterminate for " as a blessing to his land," viz. by means of fertilizing rain. The antithesis is not closely observed in this verse, " He useth them," properly " He lets them be found," viz. the clouds.

15. Dost thou know when God commanded them,^f

And caused the light of his clouds to shine?^g

16. Hast thou understanding of the balancings of the clouds,^h

And of the wonders of him who is perfect in knowledge?

17. How thy garments become warm for thee,ⁱ

^f שׁוּם with עַל following, relates to the person ; to devolve something on one, to lay upon one something to do, vide *Exodus* v. 8 ; xiv. 22, 25. Dost thou know how God commands the wonders of nature that they arise ? For עֲלֵיהֶם clearly relates to נִפְלְאוֹת in the preceding verse. The suffix masc. stands indefinitely, according to the sense, and not according to the word for the feminine.

^g Elihu particularizes certain wonderful and mysterious appearances of nature. Canst thou explain the gleaming of lightning from the dark thunder-cloud ? How can light arise from gloomy night ?

^h How is it that the clouds are balanced in the air ; and that their watery gravity does not bring them to the earth ?

ⁱ Dost thou comprehend the influence of heat upon thyself ? The garments are mentioned, or the

When the earth is made sultry by the south wind?

18. Hast thou, like him, given expanse to the heavens,

Which are firm as a molten looking-glass?^k

19. Teach us what we shall say unto him?

For we cannot utter any thing by reason of darkness?^l

20. Is what I am saying worthy to be announced before him?

covering of the body on which the heat has a direct influence. **הַשְׁקֵט** *to be quiet, to be in repose,*

used of the still sultriness of the sun's heat. **הַרְוֵם**, elsewhere *region of the south*, is *here south wind*.

^k A suitable image for the bright smiling heavens, **רָאָה** = **מִרְאָה** *mirror*, for which the term **מִוֶּצֶק** is fitting, as the idea of a mirror formed of molten metal is suggested. *Vide Jahn in Bibl. Archæol. Pt. I. B. II. p. 155.*

^l "By reason of darkness," *i. e.* as is usually explained, "By reason of great uncertainty." Perhaps the sense of the preceding verse should lead us to think of the bewildering blinding of the eyes, when they are turned in a bold controversy with the Almighty towards the sunny heavens.

Durst any one complain, even if he were
destroyed? ^m

21. Now the light is not seen, it shineth be-
hind clouds,

A wind passeth over and cleareth them
away.

22. Gold cometh from heaven,

Around God is terrible splendour! ⁿ

23. The Almighty—we cannot find him out!

He is great in power, and also in grace
and righteousness,

^m Others take 'נ as an exclamation or assertion,

“Yea, he would be destroyed.” Our translation is better, “Could any one dare to advance into the presence of the Divinity, and accuse him of giving him over to ruin? Vide *Winer in lex.* page 1056.

ⁿ Now, we are supposed not to see the sun because it is clouded over, but then, when the winds have cleared the skies, its golden glory shines from its meridian height. The comparison, though not brought out, is thus to be understood. As the sun, when it suddenly shines out from behind a cloud, the more powerfully affects man's eye; in like manner does the hidden majesty of God, when revealed suddenly to a mortal in all its brightness, spread as it were, darkness over his eyes.

He useth not violence?°

24. Therefore shall men fear him?

He hath no pleasure in the wise in their
own conceit.^p

° Instead of יַעֲנֶה some Codd. of authority in *De Rossi*, read יַעֲנֶה, “He answereth not.” The parall. favours this reading.

^p Mark the paronom. of יִרְאֶה and יִרְאָה. The Vulgate rightly translates חֲכָמֵי-לֵב “qui sibi videntur sapientes.” Others, as De Wette, Rosenmüller, translate “No wise and prudent person beholdeth him.” The mention of the divine disapprobation of haughty and self-sufficient men seems better suited to the meaning of the first hemistich.

CHAPTER XXXVIII.

JEHOVAH.

1. Then did Jehovah answer Job out of the tempest,^q and said,
2. Who is this that darkeneth my counsel
By words without knowledge?^r
3. Rise! gird up thy loins like a man,
I will ask of thee, answer thou me!^s

^q Jehovah appears as a God of judgment, and therefore he speaks in the rushing of the tempest.

^r A humbling expression for the philosophic disputants! Their speeches, instead of throwing light upon the ways of God, (עֲצָתָא is especially the divine wisdom, manifested in the arrangements of the universe, providence,) rather serve to cloud them with obscurity. But the eternal decrees of the Almighty shine forth from the depths of his wisdom before the eye of mortals, in all those wondrous signs of creating and governing power which heaven and earth exhibit.

^s To all the following questions Job has no answer. From this ignorance follows the Almighty

4. Where wast thou when I laid the foundations of the earth? ^t

Declare if thou hast discerned wisdom! ^u

5. Who hath laid the measure thereof, if thou knowest? ^x

Or who hath laid on it the line of measurement?

Judge's final decision, viz. that the wisdom of man is not the wisdom of God; therefore man must resign himself to celestial guidance, without striving to solve the mysterious reasons on which it is founded.

^t Assuredly not present there.

^u **בִּינָה** stands here, as in *ch.* xxviii. 12, 28, for **חִכְמָה**, actual acquaintance with the divine plans of creation and government. In order to comprehend the cause of things, man must have been present at their earliest origin. Hence the created, the finite, is incapable of penetrating into the mysteries of eternal wisdom. In the 27th *Sure* of the Koran, there appear to be many ideas borrowed from this passage.

^x Scil. **הַגֵּר**, as v. 4. The earth is compared with a building, of which the parts are first of all accurately measured before they are put together.

6. Whereon were its foundations fastened?
Or who hath laid the corner-stone there-
of?
7. When the morning stars shouted in
triumph,^y
And all the sons of God sang aloud for
joy?^z
8. Who hath closed in the sea with gates,

מַמְרִים pl. from מַמֵּר ad form. מַסֵּב only occur-
ring here, = מִקְדָּה, measure.

^y The foundations of the fabric were laid amid songs of praise. *Vide Zech.* iv. 7. *Esr.* iii. 10, 12, 13. The idea is full of poetry, that the triumphant hymns of the stars of heaven attended the earth's first formation. The morning stars are specified, either because they are distinguished by their beauty, or because the poet conceived that the first foundations of the earth were laid in the dawn of the day. We are reminded of the lyre strung with sunbeams of Anahid placed on the morning star in the Persian Mythus. *Vide Hammer. Hist. of Pers. Eloquence*, 24.

^z The idea of angels is united with that of stars, as is shown by the expression צְבָאֵי הַשָּׁמַיִם.

When it burst forth out of the womb?^a

9. When I gave unto it the cloud for a garment,

And darkness for a swaddling band?^b

10. When I strictly measured its boundary,^c

Vide Gesenius on the word, and De Samaritanor. Theolog. Comment. p. 23.

^a מִי must be repeated from v. 5. גִּיה, to break forth, used of a stream, *ch.* xl. 23, and of a child from its mother's womb, *Ps.* xxii. 10. *Vide Ezek.* xxxii. 2. *Mich.* iv. 10.

^b Bold description of the sea, as of a child proceeding out of the womb of chaos. The dark clouds resting over it served as a garment or swaddling clothes. Concerning חֲתָלָה, *vide J. D. Michaelis' Suppl.* 984.

^c It seems hard to take שָׁבַר always in the pure Hebrew sense of *break in pieces*; so that, like גָּזַר to cut off, it may be used in the sense of *to measure off, to determine*. Thus *Gesenius*. We may more suitably, with *Rosenmüller*, compare the Arab. شَبَرَ *spithama dimensus est*. Literally, my boundaries, *i.e.* the boundaries which I acknow-

And assigned to it doors and bars.

11. And said, “Hitherto shalt thou come, and no further;

“Here shall bounds be set to the pride of thy waves!”^d

12. Since thou hadst being, didst thou ever command the morning?

Or didst thou assign its place to the morning dawn,^e

13. To take hold of the ends of the earth, And to scare away the evil doer?^f

ledged as right. Concerning the meaning of the entire verse, *vide* xxvi. 10. *Jer.* v. 22. *Ps.* xxxiii. 7; civ. 9.

^d שִׁית must here be taken intrans. Suppl. חֶק from verse 10. The boisterous roaring of the waves is well termed their pride. *Vide Ps.* lxxxix. 10, and *Schultens Animad. Philolog. in Job.* 143, where many parall. from Arabic writers are collected in elucidation of the figurative expression גִּאוֹן גְּלִים

^e יִדְעָתָה שָׁחַר in Chetib.; but in Keri יִדְעָתָה. שָׁחַר, which is preferable.

^f V. 13, 14 and 15, form a digression, descrip-

14. When it is turned like the modeller's
 clay,^g
 And its shape is unfolded like a garment :^h

tive of the effect of the ruddy dawn upon the earth. As soon as its cheering beams begin to spread over the uttermost ends of the earth, the haters of light, the sinners who walk abroad in darkness to execute their evil works, retire into concealment. *Vide ch. xxiv. 13.*

^g The meaning of this often misunderstood image is ; as the plastic clay fits itself to various shapes, so does the earth at sunrise exhibit the most varied appearances, which are gradually developed by the cheering light of day from the dark shades of night.

^h There is some doubt as to the subject of **יְתִיצְבוּ בִקָּר וְשָׁחַר** and **יְתִיצְבוּ** from verse 12, and it is translated "they stand as a garment," viz. "of the earth." Others, as De Wette, translate, "Every thing comes forth like a garment." But the subject lies concealed in the **תַּתְּהַפֵּךְ** of the foregoing hemistich, so that we may think of the various changes in the appearance and form of the earth, effected by their co-

15. From the wicked their light is withheld,ⁱ
 And the arm raised aloft shall be broken.^k
 16. Hast thou entered into the fountains of
 the sea,
 Or hast thou walked in the discovered
 deep?^l
-

vering of light, which are poetically compared to a garment.

ⁱ The light by which the wicked work is obscurity, so that their light is extinguished by the approach of day. *Vide ch. xxiv. 17.*

^k The uplifted arm, broken by the morning, is the image of bold violence, daunted by the approach of day. The idea more particularly relates to murderers.

^l נִבְּכִי-יָם, which only occurs here, is etymologically doubtful. The LXX. render it πηγὴ θαλάσσης, which is the explanation most favoured by the parallelism. *Cocceius* translates *fleta maris*, and adopts the root בִּכָּה *flevit.* in the sense of *ch. xxviii. 11.* It will be better with *Gesenius* to compare the Arab. نَبَج, and the Chald. נִבְּנָ to well out (Germ. quellen). *Schultens* explains נִבְּךְ =

17. Have the gates of death been opened unto thee?

Or hast thou seen the doors of the shadow of death? ^m

18. Hast thou examined the breadth of the earth? ⁿ

Declare if thou knowest all these things.

19. Where leadeth the way to the abode of light

And darkness, where is the place thereof? ^o

نَبֶכָ hill, cliff, from נָבֶכָ altus fuit, and thus also J. D. Michaelis, Eichhorn, &c. חֶקֶר stands

here like מַחְקֶר. Ps. xcv. 4.

^m There is a heightening of the thought in the 2d hemistich of the verse. The mortal, during his life, does not even behold the gates of the realm of the dead; much less are they opened unto him.

ⁿ But "God looketh to the ends of the earth," and seeth under the whole heaven. Vide ch. xxviii. 24.

^o In plain prose: Knowest thou the origin of light

20. For thou hast reached it in its boundaries !
 Thou knowest the paths of its dwelling !^p
21. Thou knowest it, for thou wast born long
 ago,^q
 And the number of thy days is great !
22. Hast thou entered into the treasures of
 the snow,
 Or hast thou seen the treasures of the
 hail,
23. Which I have reserved for the time of
 trouble,^r

and darkness? Before יִשְׁכֵּן suppl. אֶל הַמָּקוֹם
 אֲשֶׁר בּוֹ.

^p Verses 20 and 21 are to be understood ironically, and the usual translation is, "for thou didst guide it to its boundary." A better sense arises from our taking לָקַח in the meaning of the Arab.

لَحَفَ, to *attain to*. The following אֶל must be explained according to the const. praeg.

^q אֵי is used here as in *Prov.* viii. 22, for time long past. *Vide ch.* xv. 7.

^r In the winter storm and tempest of hail, God seems to carry on a war with the earth.

For the day of contention and of war.

24. Which is the way whereby the light is parted,

Whereby the East spreadeth itself upon the earth?^s

25. Who hath divided a course for the pouring rain,

And a path for the rays of the thunder's voice,^t

^s In prose: In what way does the light part its endless rays which penetrate the whole earth? And how does it happen that the east-wind (the strongest of all) spreads its blast over the face of the whole creation? We must remember that the light as well as the wind are personified, and conceived as dwelling in a determinate place in heaven. For the way in which the light splits its beams to enlighten the world, and in which the wind spreads on all sides to blow over it, is the way in which the light and the wind exercise their influence on the earth.

^t How wonderful that the water-floods of heaven fall upon the earth in measured out spaces, as it were in individual canals of air (rain), and that the fire of the thunder clouds descends in particu-

26. That it should rain on the uninhabited
ground
And in deserts, where no man dwelleth;
27. To satisfy the wastes and desolation,
And to draw forth the sprouts of the ten-
der green? ^u
28. Hath the rain a father,
Or who hath begotten the drops of dew? ^x
29. Out of whose womb came forth the ice,
And who hath gendered the hoar-frost of
heaven?
30. The waters are hid as under a stone,
-

lar flashes! Concerning this verse, and in parti-
cular קָלֹתַי, *vide ch. xxviii. 26.*

^u Verses 26 and 27 form a digression, to the purport that God uses rain not only to render that part of the earth used by man fruitful, but also to adorn the wastes with fresh green for the nourishment of its inhabitants, the beasts of the desert.

^x This is usually explained, "Have rain and dew another father than God?" But it is more suitable to the connection to inquire, "Can any origin of rain and dew visible to mortal eyes be shown?"

And the surface of the deep closeth fast
together.^y

31. Canst thou bind the Pleiades with a knot,

^y *Vide ch. xxxvii. 10.* Our translation of the first hemistich, which is verbally correct, (*vide Gesen. Lehrgeb. 837*) is (on account of יִתְחַבְּאוּ, “they conceal themselves;” where?) more suitable than this: (“The waters conceal themselves, having become like unto a stone.”) *Vide Ewald in Crit. Gramm. 614.* It is taken for granted in the verse, that not the whole water of the stream is frozen, but only the surface, which thus resembles a stony covering, under which the rest of the water is concealed. The second hemistich describes the manner of freezing, through thickening and closing in of the individual watery particles. יִתְלַכְּרוּ might be passively translated in the usual meaning of לָכַד, *to take or seize.* According to the sense of *ch. xxxvii. 10*, “The surface of the deep is fettered.” But *ch. xli. 9*, is in favour of our translation. For לָכַד is equivalent to לָסַד. *Conj. V. junctis inter se compactisque partibus fuit res.*

Or loosen the bands of Orion ?^z

32. Canst thou lead forth within their seasons
the signs of the zodiac, ^a

^z *Vide ch. ix. 9, מַעֲרָנוֹת bands, for מַעֲנֵנוֹת*
a. r. עָנָר to bind. Eichhorn translates differently,
“ Canst thou bind the delightful Pleiades ?” He
takes as the root עָרַן to delight, which occurs in
the Old Test. only in Hithpahal. But the notion
of binding in הִתְקַשֵּׁר is in favour of our expla-
nation, especially on account of the antithesis with
the second hemistich in תִּפְתָּח. Canst thou com-
mand the stars ? Hast thou the power of binding
and of loosing them ?

^a מִזְרוֹת is of very uncertain meaning. It is
sometimes translated by *northern crown* (compare
נִזְר), sometimes by *wain*, sometimes by *morning*
star, and sometimes by *signs of the zodiac*. The
last explanation is the surest, whereby מִזְרוֹת is
as מִזְלוֹת. *Vide Gesenius on the word, and Ro-*
senmüller in loco. “ Canst thou lead forth ?” viz.
from their habitations.

Or guide the bear with his young?^b

33. Knowest thou the fixed ordinances of heaven?

Hast thou founded its dominion on the earth?^c

^b “What relates to the bear and his sons, dost thou lead them?” $\psi\dot{\gamma}$ is as $\psi\gamma$, the constellation of the *bear* (*vide ch. ix. 9*), perhaps with the Arabic diminutive form, the little *bear*. The children are the three stars in its tail. By the Arabs, the constellation of the great and little bear are called

$\begin{smallmatrix} \cup \\ \sim \end{smallmatrix}$ بنات النعس, daughters of the Bier. The stars placed in a quadrangular shape form the Bier, and the three others precede it as mourners. Thus the Persian poet, Jami, describes the beauty of the heavens:

“The daughters of the Bier, and the Knot of the Pleiades,
Celebrate it in verse and prose.”

Vide Rosenzweig's translation of the poem of Joseph and Zuleicha, 17. γ is not used (as it is in general) to express *una cum*, but more probably *juxta*.

^c Thus the heavens follow their unchangeable

34. Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?^d
35. Canst thou send forth the lightnings that they shall go?
And say unto thee, "Here are we?"
36. Who hath put wisdom in the dark clouds,
And who hath given understanding to the meteors?^e

laws, the wonderful alternations of seasons, and of day and night. The ἀπ. λεγ. מִשְׁטָּר is assuredly *power* or *rule*.

^d Vide ch. xxii. 11. The same words, but in a different sense.

^e If טְהוֹת is to be translated by *Reins* and שִׁכְוִי by *Heart* or *Intellect*, with the Hebrew commentators, the Chald. the Vulgate, and modern expositors, as Gesenius, (Vide *Heb. Dict.* 307,) "Who hath put wisdom in the reins, or who gave understanding to the heart," the connection would be too much broken. Gesenius (*Vide* his larger *Dict.* 353,) proposes a transposition of the verse, but it is not easy to see

37. Who can number the clouds in wisdom?
Who can empty the vessels of heaven?^f

in what part of the chapter our verse would be suitable. I would prefer, therefore, in common with several commentators, to illustrate the sense

of טַחֲוֹת, by comparing the Arabic طَحَا, ob-

scura fuit nox, and thence طَحَا نُبُحْ نubes alta;

and, in like manner, referring שָׁכָה to שָׁכָה,

Chald. סָכָה to behold, to render it, by φαίνόμενον,

appearance in the air. Vide Schultens in

loco. To understand the meaning of the verse,

we must think of the prophetic signs of clouds

and meteors, which are consulted by the at-

tentive husbandman. Vide Eccles. xi. 4. The

native of the East regards the skies with peculiar

interest, and discovers in them wonderful signs and

figures. Vide Hammer's Schirin, Introd. 23.

^f The meaning is, Who determines the due measure of clouds and rain for the earth? In Koran Sur. xxiv. 44, it is said, "Seest thou not how the Lord hath slowly moved the clouds. Then taketh he them, and dasheth them one against another."

38. When dust is caked together into hardness,
And clod cleaveth fast to clod.
-

Vide Hammer's translat. of passages of the Koran in the Fundgruben des Orients. B. III. Pt. III. p. 253.

The clouds are called in the 2d hemistich, vessels or bottles of heaven. שֶׁבַּר to lie, is here used in Hiphil. for the laying down of a vessel in order to be emptied. הִשְׁבִּיר corresponds with the Arabic

سَكَبَ, which, even in Conj. I., means *effudit*.

Thus does a poet describe spring, وسكب الغمام
et fundunt pluviam nubes, (compare Jones' Poes. Asiat. com. 307, ed. Eichhorn,) and the author of انجيل الطفولية i. e. Evang. inf. Servat. ed. H. Sike, p. 12, uses this verb to express the pouring out of a box of salve وسكبتها علي راس سيدنا يسوع
“ Et effudit illud (scil. alabastrum,) in caput Domini nostri Jesu. שֶׁבַּר occurs in Hebrew, at least in nom. deriv. from Kal. in this Arabic

39. Canst thou hunt for the lioness her
prey,
Or still the young lions' hunger?^g
40. When they couch in their dens,
And lie in wait in their coverts?^h

meaning. Vide *Exod.* xvi. 13, 14. שְׁכַבַת הַטֹּל and *Levit.* xv. 16, 17. שְׁכַבַת-זֶרַע, where in both connections, the idea of pouring out prevails. The translation of Jerome is worthy of remark, who, after a forced explanation of the first hemistich, has, in the second, referred to the Pythagorean notion of the music of the spheres. "Quis enarrabit cœlorum rationem, et concentum cœlorum quis dormire faciet?" He understood by נָבֵל *the harp*, and by שָׁכַב *to sleep*.

^g Some make this verse the beginning of a new chapter. Jehovah now leads Job to the inexplicable wonders of the animal kingdom. Understandest thou the instinct of the lioness, which guides her search for prey?

^h The verbs שָׁחַח and יָשַׁב are especially used concerning the couching of wild beasts in their coverts. *Ps.* x. 8, 10.

41. Who provideth his booty for the raven,
When his young ones cry to God for food,
And wander for lack of meat? ⁱ
-

ⁱ Mark the transition from the noble lioness and her whelps to the hateful raven, and the croaking of her young. Ps. cxlvii. 9.

CHAPTER XXXIX.

1. Knowest thou the time when the swift goat bringeth forth?

Canst thou mark when the hinds do calve?^k

2. Canst thou number the months that they fulfil?

Knowest thou the time when they bring forth?

^k There is here no allusion made to the secrecy of the pregnancy of the above named beasts, (for, in that case, why should the chamois and the hind be particularized.) But, the connection of what precedes, and the sense of what follows, v. 3 and 4, show Jehovah's meaning to be, to recal Job's attention to the wonderful care bestowed by the Almighty on all the creation, by informing him, that even wild beasts which are cut off from all support or community with man, and which delight themselves among the rocks and forests, are taught by an immediate divine instinct, how to help themselves in the act of parturition.

3. They bow themselves, they bring forth
their young,
And cast forth their pains.¹
4. Their young ones prosper and wax large
in the fields;
They go forth and return not back.^m
5. Who hath sent the ass of the woods into
the wilderness,

¹ They do not require to reckon the time of their pregnancy, for their labour is easy. פִּלַּח cleave, Pi. to cause to cleave or burst forth, i. e. to bear. Concerning this meaning of the verb to cleave for to bear, vide *Schultens Animadv. Philol.* 150. "They cast forth their pains," for "they cast with the young ones, which produce pain."

^m The young prosper without the care of man.

חַלַּם changed with חָלַב = the Arab. حَلَمَ to be fleshy; in Heb. and Syr. to be strong. Vide *Schultens in loco*. The Arab. خَرَج entirely corresponds with יָצָא in this sense. Vide *De Sacy Chrestom. Arab.* p. 5. לָמַן is the pleonast. sibi, as *ch.* xxiv. 16.

And who hath loosed the bands of the
wild ass ?ⁿ

6. To whom I have given the wilderness as
a dwelling,

And the salt deserts as an abode.^o

7. He scorneth the tumult of the city,
He heareth not the crying of the driver.^p

ⁿ The ass of the woods, *onager*, here used to denote the most untamed animal. Vide *Gen.* xvi. 12, where it is announced to Hagar that her son Ismael should become פָּרָא. Vide Gesenius on the word, concerning the nature of this animal, and that it does not differ from the following עֵרֹד.

^o מִלְחָה saline, *i. e.* unfruitful land, vide Ps. cvii. 34, “Omnis locus, in quo reperitur sal, sterilis est nihilque gignit.” *Lowth de Poes. Sacr.* 170. *Plin. Hist. Nat.* L. XXXI. *ch.* vii. In *Jeremiah* ii. 24, the wild ass is called פָּרָא לְמַד מִדְּבָר, “accustomed to the desert.”

^p The freedom of the ass is depicted with a sort of poetical sympathy. Also the Arabian poets love to describe the wild ass. We must remember, that in Persia the ass is a highly valued animal—that several kings have added its name سور to theirs

8. That which is seen^a upon the hills is his pasture,
 And he searcheth for every green thing.
 9. Is the buffalo willing to serve thee?
 Or will he abide by night in thy cribs?^r
-

e. g. Behramgur the renowned Sassanide بهرامگور.

^a יִתְּנֶה a nom. from יָתַן, to go about in search of any thing, as יָקֹם from קָם. Several old translators, as the Chald., the LXX. and the Vulgate, and also some of the modern, take it as the fut. verb, and translate "He encircleth the hills." But then, we must point יִתְּנֶה, or take an Aram. form, as יִהְיֶה, Eccles. xi. 3.

^r It is disputed whether רִים (usually רִאִם or contracted רִם,) means a *gazelle*, (as Eichhorn believes it to be,) or a wild buffalo. The latter is the more suitable meaning, since, in verse 10, there is question of the animal being yoked in the plough. Vide *Schultens in loco*, and *De Wette on Ps. xxii. 22*. On the other hand, *Rosenmüller in loco*. It is doubtful whether אֲבוֹת means a stable or a crib. Vide

10. Canst thou hold the buffalo by the rein in thy furrow?^s

And will he harrow the fields after thee?^t

11. Wilt thou trust him because his strength is great?

Or wilt thou leave thy labour to him?

12. Canst thou trust to him, that he will bring home thy fruits,

And empty thy thrashing-floor?^u

13. The wing of the ostrich which vibrates joyously,^x

Gesenius Comment. in Is. i. 3. Either meaning is admissible.

^s Canst thou oblige him to plough, so that, attached by a rein, he shall train the furrows?

^t "After thee," has given some offence, for the peasant follows the harrow. But by אַחֲרַיָּךְ, the good natured docility of the beast is expressed.

^u "And collect thy thrashing floor;" the word is used to denote that which fills it.

^x The Vulg. translates רִנְנִים by *Struthio*. It is plain that, in what follows, the ostrich, and not the peacock is meant. Probably the name is poetically chosen, as *e. g.* the Arabians call the hen-os-

Does it not resemble the quill and feathers of the stork? ^y

trich ⁵⁻ *زمار* song. It may be, that our name refers to the vibration of the wing, or to the cry of the ostrich-hen. Vide *Bochart in Hieroz. Pt. II. B. II. ch. xvi. tom. 2, p. 847.* *Whizzing wing* may also be given as a translation of *בִּנְיָרִנִּים*, and if this is the right meaning, the ostrich is not named; but, according to the method of Arabian poets, is only described in what follows. It is in favour of this explanation, that, by the omission of the name of the bird, the poet more strongly arrests the reader's attention. Thus do the Arabian poets often describe the ostrich.

^y The wings and tail of the ostrich have large white and black feathers like the stork. Vide *Marmot's Description of Africa, p. 1, ch. xxiii. Rosenmüller on the Ancient and Modern East, Pt. III. p. 365.* The interrogation expresses wonder on account of the remarkable animal which has wings like a stork, and raises itself with some degree of lightness, but yet cannot fly. *הַסִּירָה* is literally *avis pia*. Thus is the stork named because of its parental affection, because of which the

14. Yet he committeth his eggs to the earth,
And leaveth them to be warmed in the
dust.^z

Egyptians made it the symbol of love to children. *Vide Horapollo* xi. 58. According to Pliny *Hist. Nat.* X. 32, the Greeks and Romans did the same. The old commentators differ concerning the meaning of the word, and the verse is variously understood. Schultens cites nineteen explanations, and adopts the twentieth. “Estne penna pietaticultrix, et pluma?” Thus Gesenius, “The wing of the ostrich vibrates joyously, but are its wings and feathers lovely?” *i. e.* “but they are not lovely, they resemble not the stork.” Thus, the first edition of the larger Heb. and Germ. dictionary. The opinion of the reader must decide. At all events, חֲסִירָה must be etymologically insisted on. According to our explanation, אֶבְרָה stands as stat. absol. for the stat. const. as *Deut.* xvi. 21. *Ruth* ii. 17. נִצָּה the same as נוֹצָה, *flag-feather*.

^z כִּי advers. But, (though the ostrich has an external resemblance to the stork,) it is not, like that bird, full of love to its young, but is, on the contrary, harsh and cruel. Hence the hen-ostrich

15. And forgetteth that the foot may tread
upon them,
And that the beasts of the field may crush
them.
16. He is hardened against his young ones, as
though they were not his,
His labour is in vain, yet he careth not
for it. ^a

is called by the Arabs ظَلِيم⁵ or *wicked bird*. Vide
Schultens in loco. An Arabian proverb likens un-
to the ostrich him who withdraws his benefits from

his own family in favour of strangers, تهجر بيضها

تُهَجِّرُ بَيْضَهَا, "Who abandons his own
eggs and hatches strange ones." Vide *H. A.*
Schultens, Elnawabig, page 71.

^a קָשָׁה the same as קָשָׁה, Hiph. *to treat hard-*
ly; Arab. قَسَحَ. Vide *Schultens in loco, and Is.*

lxiii. 17. This vain labour relates to fruitless birth.
בְּלִי פֶחַד, "there is to him no fear," viz. on ac-
count of his eggs.

17. For God hath denied unto him wisdom,
 And hath not given him understanding.^b
 18. Yet he lifteth himself aloft,^c

^b It may be remarked with reference to *ch.* xxviii. 12, that want of care for children is called want of wisdom or understanding. The ostrich is, throughout the East, reckoned a stupid bird, hence the Arab. proverb *أحمق من نعاسة*, "foolish as an ostrich." *Vide Meidani prov. Arab. ex edit. H. A. Schultens, p. 226.*

^c *מַרְרָה* only occurring in this place, the same as *מַרְרָה* (מַרְרָה) "equum scutica vel alia re (calcaribus) impellere ad currendum quantum potest." The connection guides us to this explanation. LXX. *ἐψώσει*, Vulg.; erigit alas. *Vide J. D. Michaelis Suppl. p. 1544, and Gesen. on the word.* The swiftness of the ostrich is a proverb among the Arabians, *Vide Bochart Hieroz. II. 868.* In order to depict the swiftness of the camel, Motanebbi says, "Ask the camels how far the ostriches are behind them." *Vide Hammer's transl. 52, and Ant. Horst. carmen Abu Ltajjib Ahmid Ben Alhosain Almotanabbii, quo laudat Alhosainum Ben-Ishak Altanuchitam V. 6, p. 3 and 5. Willmet ad*

And mocketh the horse and his rider.

19. Hast thou given courage to the horse?

Hast thou clothed his neck with majesty?^d

Antar. 156. Minutoli in his Journey to the Temple of Jupiter Ammon, in his description of an ostrich hunt, says, "The wounded alone were pursued, the swiftest horseman might in vain attempt to overtake an unhurt ostrich," p. 206.

^d The allusion to the horse in the preceding verse, gives the poet occasion now to describe it more minutely. The description of the proud and spirited war-horse is admirable. *Vide Virgil Georg.* II. 75, &c., and a comparison of both descriptions in *Less Miscellan. writings*, Part 1. p. 1. *Herder, Spirit of Hebrew Poetry*, Part I. 110 and 111. The Arabian poets dwell with delight upon the qualities of the horse. *Vide Amru' l-Keis Moallaka* 50—64. *Freitag, Description of Arab. Versification*, 402. *Reiske* in not. ad *Tarapham*, 84, 85. *Antar Moall.* 44. *Lebid*, 66. *Ibn Doreid carm. Maksura*, 62. רַעְמָה is sometimes translated *highness*, *majesty*, after the Chaldaic רַעַם for רוּם; and sometimes *trembling*, *shuddering*, for trembling mane; and sometimes *thunder*. The last is the least suitable, and the first is the preferable.

20. Dost thou enable him to spring like a grasshopper? ^e

His snorting is glory! awful terror!

21. He paweth in the valley, and rejoiceth in his strength,

He advanceth against the array of war. ^f

22. He mocketh at fear and trembleth not,
And turneth not away from the sword.

23. The quiver rattleth upon him,
The spear and lance glitter! ^g

^e Thus grasshoppers are compared by *Joel* ii. 4, to horses. In illustration of our verse we may read *Amrulkeis in Reiske in not. ad Taraph. p. 84.*

إذا اقبلت قلت دابة من الخضر مغموسة في
الغدر *i. e.* “de adventante (scil. equo) dicas, unam
esse de viridibus locustis, emersam stagnis.” רַעַשׁ

unites the meanings of *tremble* and *spring up*.

^f Namely, in the valley, where the battle was joined. How admirably chosen are the particulars of this description! רַעַשׁ is used for marching out to war in *Num.* i. 3; xxi. 23. *Jos.* viii. 14. Thus in Arab. فسار جمال الدين. *e. g.* Vide *Macriz. Hist. Reg. Islam. in Abyssinia*, p. 30.

^g רַעַשׁ is here used for רַעַשׁ, to rattle, to clank.

24. With fretting and impatience he swallow-
eth up the ground,
And will not be still when the note of the
trumpet soundeth.^h
25. He saith among the trumpets “ha ha!”

The quiver stands for the arrows which it contains. Also the spear and lance may be said to make a clattering noise upon the horse. The glittering of the spear, like the lightning of the spear. *Hab.* iii.

11. Thus in Judges iii. 22. **לְהַב** stands for **הַרְבֵּה**.

Also in Arabic this comparison is common.

^h How graphic is the expression: “The war-horse gnaweth the ground;” when excited by unbridled courage, he will not obey the commands of his rider, but, striving to rush on, he draws in the ground or devours it with his feet. The translation of the verb **גָּמַא** by *sorbere* is erroneous, if we conceive the horse to be in the act of leaping, and translate thus: “He rushes forward with a bold spring.” **הָאֵמִין** intrans. means here to stand still.

It is unsuitable to translate “and believeth not that it is the trumpet sound.” After **קוֹל שׁוֹפָר** we must supply “to sound. Vide *Gesen. Lehrgeb.* 850.

And smelleth the battle from afar,ⁱ
The thunder of the leaders, and the cry of
war.

26. Doth the hawk fly by thy wisdom,
And stretch her wings towards the south?^k
27. Or doth the eagle ascend at thy command,
And build his nest in the height?
28. He dwelleth and abideth on the rock,
On the tooth and fastness of the cliff.^l

ⁱ הָאֶחָ expresses the mettlesome neighing of the war-horse. חָרִיחַ to *smell*, or, in other words, *immediately to perceive*. Vide *Is.* xi. 3. The magical influence of the distant tumult of battle on a courageous war-horse is depicted with truth and poetry. Pliny VIII. 42, says of war-horses, “praesagiunt pugnam.”

^k The wonderful instinct of some birds is here alluded to, which migrate to warmer climates on the approach of winter. אָבַר Verb. denom. from אֵבֶר a wing.

^l “Tooth of the rock,” is the projecting point of the cliff. Thus it is called horn, nose, &c. Vide *Is.* v. 1, and *Gesen. in loco*. By יִתְלוֹן is expressed *secure abiding*. Vide *Ps.* xci. 1.

29. From thence he descrieth his prey,
 His eyes watch from afar.^m
30. His young ones swallow blood,
 And where the slain lie, there is he.ⁿ

^m The poet here brings before us exclusively images of the grandeur of nature, the bold overhanging cliff, and on its top the royal eagle, with wide-searching look after its prey. חֲפָר, literally, *to dig*, hence, *to search*. *Vide Deut. i. 22. Job ii. 2, 3.*

ⁿ Description of the young eagle's thirst for blood. עֲלֵע only in Pi. *to swallow* = לִיעַ *Obad. 16. Vide Schultens and Rosenmüller in loco.*

CHAPTER XL.

1. Jehovah began and answered Job.^o
2. Will he that reproveth dispute with the
Almighty? ^p
And will the complainer against God answer!

JOB.

3. Then Job answered Jehovah and said,
4. Lo! I am too mean, what shall I answer
thee?

^o Eichhorn places verses from 1 to 14 of ch. xl. after xlii. 6; and unites ch. xl. 15, immediately with xxxix. 30, in order that the words of the Lord, in reference to the wonders of the animal kingdom, may follow uninterruptedly. But the interruption which is caused by the usual arrangement adds to the force of the expression.

^p רִיב for רִיב as *Judges* xi. 25. The inf. absol. רִיב stands for the verb fin. יִסֹּר ad form.

גבור

I lay mine hand upon my mouth.^q

5. Once have I spoken, I will reply no more !

Yea, twice, but I will not do so again !^r

JEHOVAH.

6. Then answered Jehovah to Job out of the tempest, and said,

7. Arise, gird up thy loins like a man !

I will ask of thee, and do thou inform me !

8. Wilt thou disannul my judgments ?

Wilt thou condemn me that thou mayest be righteous ?

9. Hast thou an arm like God ?

Canst thou thunder with a voice like him ?^s

10. Deck thyself with majesty and excellency,

^q *i. e.* I am silent, *Judges* xviii. 19.

^r Job has once spoken to God : (we may more especially think of the intemperate speeches of a sufferer). The second time he will not allow himself the liberty of opposition.

^s The arm of God is the instrument of his omnipotence, *Is.* liii. 1 ; and the thunder is his own voice, *Vide ch.* xxxvii. 5.

And array thyself with glory and splendour!^t

11. Spread out the floods of thy wrath,
Look upon whatever is high, and humble it,^u
12. And regard every thing that is exalted,
and bring it low;
And throw down the wicked in their place!^x
13. Hide them in the dust together,
Veil their countenance in darkness!^y

^t The same words in *Ps.* civ. 1.

^u *Vide Isaiah* ii. 12, &c. where the divine omnipotence is represented as bowing down the pride of the earth. The Arabians say افاض الغيظ exundare fecit iram. *Vide Schultens Animadvers. Philol. in loco.* Mark הָאֵלֹהִים, which excellently expresses the power of God. The mere glance of the Almighty upon the pride of the earth abases it.

^x הָרַךְ הָאֵרֶץ. λεγει. = הִדָּכְךָ = הִדָּמָה to overthrow, to make to fall upon the earth. תַּחֲתֵם “on the place under their feet.” *Vide* on the meaning of תַּחֲתֵם *Ewald in Crit. Gram.* 612.

^y *Isaiah* ii. 10, is a good illustration of this verse,

14. Then will I also extol thee,
That thine own right hand can save
thee! ^z
15. Behold the river-horse, ^a which I created
as well as thee, ^b

“Enter into the rock and hide thee in the dust,
(וְהִטְמִין בְּעֶפֶר), for fear of the Lord, and for the
glory of his majesty.” Literally, “Veil their
countenance in concealment.” חֲבֵשׁ as above in

ch. xxxiv. 17, = حَبَسَ in carcerem conjecit aliquem, *to shut up*.

^z But, since thou canst not do this, thou must
laud the Almighty's creating power.

^a Jehovah continues to show Job the wonders
of the animal world. He notices first of all amphibious
creatures, the monstrous בְּהֵמוֹת. The
name denotes an immense quadruped, since we have
the plur. excellentiae of בְּהֵמָה. We must understand
either the elephant or the river-horse. Bochart
decides in favour of the latter. Vide *Hieroz. Pt. II. ch. xv. tom. iii. p. 705. Vide Gesenius on the word. Schultens and Rosenmüller in loco.*

^b עִמָּךְ “as well as thee, or with thee,” i. e.
with the same Creator's hand, and yet what a dif-

He eateth grass like an ox.^c

16. Behold the strength of his loins,

And his force in the muscles of his belly!^d

17. He bendeth his tail like a cedar,^e

ference there is between thee and it! Others render it "near thee," that is, in Egypt near Arabia. But this is unsuitable. Vide for the meaning of עַם, which we have adopted, *Ps. cvi. 6.*

^c How wonderful! To judge from his appearance, one would take him for a destructive beast of prey. Concerning the similarity of nourishment of the river-horse and ox, *vide Bochart.* Hence is it also called river-cow.

^d The explanation of שָׁרִיר (vide Gesenius on the word) *firm, hard*, for שָׁרָר (Chald. שְׁרִיר) *navel*, is here unsuitable. Thus the Vulg. and Chald. Others understand by שְׁרִירִים the concealed parts of the body.

^e Though his tail is as strong as a cedar, he yet bends it, as the mighty tempest is able to drive hither and thither the loftiest trees. חִפֵּץ means

the same thing as the Arab. حَفَضَ *depressit*, as this occurs in *Samaschari in the Fundgruben des Orients. Bk. 6, p. 240.* The primary meaning of

The sinews of his thighs are twisted.^f

18. His bones are tubes of brass!

They are like unto bars of iron!^g

19. He is the first of the works of God,^h

this verb is *to bend*, with which the other meanings easily agree.

^f The thickly twisted sinews of his thighs evince the strength of his body. Concerning פִּתְּחָר like

the Arab. ^سفَخَذَ *loins, vide Schultens in loco, and Bochart, Hieroz. II. 758. שָׁרַג = to the Chald.*

סָרַג and סָרַךְ *to twist*, and to the Arab. شَرَجَ

to clasp together, and شَرَكَ which means *nexus fuit*,

Vide Rödiger in *Glossar. to Lokman*, 28.

^g The inward parts are next described. The bones may be compared with brass and iron, because of their hardness. מַטִּיל ^{ἄπ. λεγ.} *iron staff.*

In Arabic مَطَّل is *ferrum cudit et extendit*.

^h In no creature, is the wonderful power of the Creator so greatly displayed as in the river-horse. It is as though this animal were the first which had proceeded from the creative energy of God, and

His Creator hath bestowed on him his sword! ⁱ

20. Yet the mountains bring forth his food, ^k
And all the beasts of the field sport around.¹

ranks in the animal creation as wisdom does in that of spiritual intelligences. *Vide Prov. viii. 22*, where it is called רִאשִׁית דְּרָכֹוֹ.

ⁱ The strong teeth of the river-horse must be understood by the sword of God. הָגִישׁ *to lead, to bring, or to reach forth*, as the Arabians use ^ءأتى for *venit* and *dedit*. Luther's explanation is far-fetched: "der greift ihn an mit seinem Schwerdt."

^k The translation was formerly, "For mountains bring forth food for him;" so that he used the sword of God to mow the grass. But the connection is better observed if we take הָגִישׁ *advers*.

It is not a terrible ravening wild beast.

¹ A very graphic addition. This monstrous creature allows the wild animals to sport around him, and uses not his immense teeth against, but peacefully and contentedly browses in the midst of them.

21. He taketh rest among lotus-bushes,
Under coverts of reeds and in the marshes.
22. Lotus-bushes entwine to shade him,^m
The willows of the brook compass him
about.
23. Lo the stream overfloweth, he trembleth
not!
He is of good courage, though a Jordan
reacheth to his mouth:ⁿ

^m צִלְלִים is either according to the Aramaic way of writing (as צִלְלִים) *shady thickets*, as Rosenmüller conceives, or *Lotus-bushes*, with a comparison with the Arabic ^{س- -}صالَة. *Vide Schultens, Eichhorn, Gesenius, &c.* The latter translation is preferable, because of the following verse, where it cannot be said with propriety, “Shady bushes are entwined in order to shade him.” “Inter arundines celsas et squalentes nimia densitate haec bellua cubilia ponit.” Ammian. Marcell. lib. XXII. *Vide Rosenmüller in loco.*

ⁿ The sense is, the animal is amphibious. עֲשֶׂק means elsewhere *to use violence to one*, and here refers to the flooding of the stream. גִּיחַ in the following hemistich, corresponds with it, to break

24. Before his eyes he is taken,
 And his nose is pierced through with a
 cord.^o
25. Canst thou draw the crocodile with a
 hook?
 And press down his tongue with a cord?^p
-

forth and swell up to his mouth. The Arabians apply the expression *ظلم* *injuste agere*, to streams which overflow their banks. Vide *Schultens in loc.* “A Jordan,” (mark that *יְרֵדֵן* stands without ה artic.) i. e. using a Hebrew comparison, the greatest river; and in this case the Nile. Thus there is no real difficulty in the river-horse being transposed from the Nile to the Jordan. From the mention made of this river, the author of the book is proved to be a Hebrew, for he alludes to his native stream instead of the mighty river of Egypt.

^o Description of the tame helplessness of the river-horse, which is so easily caught.

^p But the crocodile is not so easy a prey. Concerning *לוֹיֹתָן* vide Bochart, I. ch. p. 737, where it is demonstrated that the crocodile must be understood by this name. “Planum est *leviathan* simplicem esse vocem, cujus ultima syllaba *תָן* *than*, pertinet ad formam nominis, ut in *נְחוֹשֶׁתָן*, et

26. Canst thou draw a rope of rushes through
his nose?
Or pierce his cheeks with a ring?^a

סכלתו, et ענותו, et עקלתו. Radix porro nec Hebraea est, nec Syra, sed Arabica. *Arabice* scilicet verbum **لوي** passim occurrit in significatione flectendi, et contorquendi.—Itaque *leviathan* proprie sinuosum est animal, et in plures spiras volubile, qualis est maxime draco. Itaque *leviathan* ab Esaia definitur **נחש עקלתו** serpens obliquus, vel tortuosus. Verum ut vox synonyma *thannin* ita draconem significat, ut saepe transferatur ad cetos, et marinas belluas; quia draconum formam et flexum aliquo modo referunt: ita nomine *leviathan* passim cetos et balænas appellari videas, ut Psal. lxxiv. 14; civ. 20. Es. xxvii. 1. Qua ipsa de causa factum ut utroque nomine *thannin*, inquam, et *leviathan*, crocodili significantur, quia crocodili sunt ad similitudinem draconis.” **שָׁקַע** *to sink*, Hiph. *to press down*. The sense is, “canst thou manage the crocodile like a fish? Since fishes are caught with a hook, and the string of the hook presses down their tongue, the author here expresses the same action, although the crocodile has not really a tongue.”—*Eichhorn*.

^a Vide on the Egyptian way of fishing, *Oed-*

27. Will he make many supplications unto thee?

Will he speak soft words unto thee?^r

mann's Collections from Natural Science, Pt. V. ch. 5. אַנְמוֹן is here a cord twined from a reed or rushes, like *σχῶνος* of the Greeks. “Plinius libri decimi noni capite secundo: junco Graecos ad funes usos, nomini credamus, quo herbam eam appellant. Nomen illud est *σχῶνος*, quod et juncum significat, et funem e junco plexum. Sic Hebraice funis junceus peculiari nomine vocabatur חֶבֶל מִן גּוּמָא שְׁעוּשִׁין *in Aruch* est חֶמֶג, quia חֶמֶג in *Aruch* est חֶמֶג, quia חֶמֶג junci species, ex quo fit funis.” *Bochart in loco*. For other explanations, *vide Gesenius in thesaur. philol. critic. ling. Heb. et Chald.* Concerning חוֹךְ *ring, or hook* with which the cheek of the animal is pierced, and is dragged ashore. *Vide J. D. Michaelis in Suppl. ad lex. Heb. p. 715.* Nine Codd. of Kennicot's read חֶחֶ. *Vide 2 Kings xix. 28. Is. xxxvii. 29. Ezek. xxix. 4.*

^r Viz. That thou mayest spare his life. Ironical description of the untamed wildness of the crocodile. Here there is no allusion to the proverbial tears of this animal.

28. Will he make a covenant with thee?
 Canst thou make him a servant for ever?^s
29. Canst thou sport with him as with a bird?
 Or wilt thou bind him for thy maidens?^t
30. Do partners in trade purchase him?
 Is he divided among the Canaanites?^u

^s The sense is, can he ever be tamed for domestic purposes?

^t Many creatures, such as birds, are caught by man, and become the toys of women. But, with the crocodile, this is impossible. Bochart in loco, alludes to the well known passage in *Catullus* II. 1—4:

Passer, deliciae meae puellae,
 Quicum ludere, quem in sinu tenere,
 Quoi primum digitum dare adpetenti,
 Et acris solet invitare morsus.

^u Can it be made an article of commerce, like those fishes which are good for food? פָּרָה is usually (as in 2 Kings vi. 23,) taken to signify *feasting* = פָּרָה, e. g. *De Wette*, “Do the companions feast upon him?” The meaning would then be, Do the fishers, when they take him, make a joyful banquet on him? But פָּרָה is here, with

31. Canst thou fill his hide with barbed irons?
And his head with fish-spears? ^x
32. Lay thine hand upon him!
Think on the conflict.
Thou wilt not venture it again!
-

greater propriety, *to buy* = ^{כָּרָא}, as *Deut.* ii. 6.
Hos. iii. 2. The Canaanites are put, as *Prov.* xxxi.
24. *Is.* xxiii. 8, for merchants in general. For
other explanations, *vide Rosenmüller in loco*.

^x The crocodile's hide is impenetrable, *vide ch.*

xli. 15, ^{שִׁבְכָה} = ^{שׁוֹכָה} *spina*, is here used for
pointed weapons in general. ^{זֶלְזֶל דָּגִים} is a fish
spear. ^{זֶלְזֶל} is used for a clanging instrument,

a. r. ^{צִלְצִל} tinnire. *Vide Schultens in loco*.

CHAPTER XLI.

1. Lo ! his hope becometh a lie !
Is he not cast down even at the sight of
him?^y
2. If no one is strong enough to stir him up,
Who then may venture to oppose himself
to my countenance?^z

^y “His hope,” *i. e.* The hope of any one who wishes to vanquish him. Or, as is better, Jehovah speaks of Job in the third person, instead of himself. **נִכְזָבָה**, the hope is represented as a deceiver. Niph. is here passive of Hiphil. *Vide Ewald in Crit. Gram.* 218. **הֵלֵא גַם** for **הֵלֵא גַם**, as in 1 *Sam.* ii. 27, and frequently **הֵ** occurs in this sense. **יִטַּל** Hüph. from **טוּל** *to be long, to be stretched out at length*, as *Ps.* xxxvii. 24.

^z If no one dares to stir up the creature, who will venture to engage in a conflict with the Creator? This idea lies at the bottom of the descrip-

3. Who hath prevented me with service, that
I should repay him ?

Whatsoever is under the whole heaven is
mine ! ^a

4. I will not conceal his limbs,
The expression of his strength, and the
beauty of his armour ! ^b

tion of the terrible crocodile. Instead of לִפְנֵי
several codd. read לִפְנֵי, which, if referred to the
Leviathan, though it may seem to be an improve-
ment, in reality enfeebles the sense.

^a Especially addressed to Job. Who may pre-
tend to the favour of God, as if he had deserved
well of him ? What can man give unto him who
possesseth all ? Vide *Ps.* l. 10, 11. הַקָּדִים =

— — — — —

אֶדְרֹמֶדֶן *to come before one, to prevent him with ser-*
vice. Vide *Ps.* xxi. 4. *Deut.* xxiii. 5.

^b Eichhorn reads from *verses* 4 to 26, immediate-
ly after chapter xl. 31. But the general digression
in Jehovah's speech does not disturb the harmony
of the passage. It is an agreeable change, after the
long description of the sea-monster. From the
words "I will not conceal," or "pass over in si-
lence," it would appear that the speaker had inter-

5. Who uncovereth the surface of his garment?

Who doth press within his double teeth?^c

6. Who dareth to open the doors of his countenance?

The rows of his teeth—how terrible?^d

rupted himself before he had quite ended his description. **גְּבוּרֹת**, **דָּבָר**, the true proportion and constitution of strength. Thus **דָּבָר** is used in *Deut.* xix. 4. It may be well translated by (German) *Ausdruck*, *expression*. **חֵן** Chald. for **חַן**, *beauty*. By **עֲרֵךְ** we may understand that which, in verses 7—9, is said of the well contrived covering of the crocodile.

^c The surface of his garments expresses the firmness of the covering of the animal. We cannot penetrate even into its external coat. **רִסָּן** elsewhere *bridle*, is here used for *teeth* or *jaws*. *Vide the Greek χαλινοί, frena, and Rosenmülle in loco.*

^d “ *Crocodilus scilicet sexaginta numero dentes, eosque majores habet, quam pro ratione corporis, et in illis quosdam exertos, alios serratos et pectinatim coeuntes, morsum tenacissimum, atque ita*

7. His back is of furrowed scales, ^e
Shut up as with a close seal !
 8. The one fits so closely to the other,
That air cannot come between them.
 9. They hang firmly to each other,
They are closed fast together,
And cannot be separated.
 10. His sneezings cause light to shine,
-

perniciosum, ut non curetur aliter, quam morsus rabidi canis." *Bochart in loco.*

^e Others translate "The strong scales are his pride;" and doubtless גִּאָוָה is usually pride, and אָפִיק adj. is strong. "The strong parts of his scales," might stand for "his strong scales." *Vide Gesenius in Lehrgeb.* 678. But גִּאָוָה may here be the same with גִּוָה *back*, and אָפִיק, as *ch.* xl. 18, may be taken for *furrows, tubes*. Then the description would be more graphic. We must think of the crocodile's hard furrowed coat of scales. סָגוֹר is to be taken as singular in reference to מִגְנִים distributive.

And his eyes glisten like the eyelids of
the morning.^f

11. Torches proceed from his jaws,
And sparks of fire leap out.

12. Smoke goeth out of his nostrils
As out of a seething pot or caldron.^g

^f שִׁטְטָה sneezing, from שִׁטְטָה = عطس to sneeze. “Quum sternutat crocodilus per nares confertim actus spiritus tanto prorumpit impetu, ut scintillare videatur, et flammās emittere. Quod ideo huic animali frequentius accidere, mihi est verisimile, quia ei solemne est, ut oculis ad solem obversis apricetur.” Vide *Bochart* in loco, and as to the glistening of his eyes, “hac in parte mirus fuit ἱερογραμματέων Aegyptiorum cum sacro vate consensus. Illi enim apud Horum *Hieroglyphicor.* L. I. cap. 65. Ἀνατολήν λέγοντες, δύο ὀφθαλμοὺς κροκοδείλου ζωγραφοῦσιν, ἐπειδὴ περὶ (lege ἐπειδὴ πρὸ) παντὸς σώματος ζώου οἱ ὀφθαλμοὶ ἐκ τοῦ βυθοῦ ἀναφαίνονται, “auroram significantes, oculos crocodili pingunt, propterea quod ante totum corpus animalis, oculi ex fundo apparent.” Quomodo scilicet solis corpore nondum exorto aurorae radii emicant.”

^g נִפְתָּח a seething pot, as in *Jer.* i. 13, where the prophet is described as beholding

13. His breath kindleth coals,
 And a flame goeth out of his mouth,^h
 14. Strength resteth upon his neck,
 And sorrow danceth before him.ⁱ

סִיר נִפְוִחַ. אֲנָמוֹן a boiling kettle from אָנַם =
 - - - - -

אֶחָד to burn.

^h The description (from ver. 1 to 13,) of the fire-spitting crocodile is to be taken in part as a poetical hyperbole. *Vide Rosenmüller's Ancient and Modern East*, Pt. III. p. 374. Bertram, in his *Travels in North and South Carolina*, says, "I perceived a crocodile rush from a small lake, whose banks were covered with reeds. It puffed out its enormous body, and reared its tail in the air. Thick smoke came with a thundering sound from his nostrils. At the same time an immense rival crocodile arose from the deep on the opposite bank. They darted one at another, and the waters boiled beneath them."

ⁱ A certain antithesis exists in יָלִין and תְּרוֹיִן. He, the strong one, rests tranquilly, whilst all around there is anxious commotion. תְּרוֹיִן a. r. הָאֵב = רֵיב to melt away, chiefly from anxiety, is personified; as also עֵץ is a personification, and appears as the accompanier of the crocodile, as we

15. The dewlaps of his flesh hang firmly together,

They are spread over him and cannot be moved.^k

16. His heart is firmly pressed together like a stone,

Firmly pressed together like the nether millstone.¹

say " Terror or anxiety goeth before him."

LXX. ἐμπροσθεν αὐτοῦ τρέχει ἀπώλεια, as if it were תַּרוֹץ as several codd. have it. דָּוִץ = דָּוִץ, and

דָּאס to dance, to spring, is stronger and better. Strength lies chiefly in the neck.

^k מַפָּל from נָפַל; that which hangs down, the dewlap of the throat. We may supply to יָצוּק, בָּשָׂר from the foregoing hemistich. The expression בָּל־יָמוֹת well describes the firmness of the flesh.

¹ We shall best explain לֵב by understanding it to mean the heart in its physical sense, regarded as the seat of courage and feeling. Mark the rising of the image in the second hemistich, for the nether millstone, on which the upper (רֶכֶב) turns,

17. When he raiseth himself up, heroes tremble,

They are bewildered by reason of terror.^m

18. When he is attacked by the sword, it holdeth not,ⁿ

must be especially hard. Vide *Jahn in Bib. Archaeol.* I. 2. 175. פֶּלֶחַ is literally the half of an entire piece cut off. Vide 1 *Sam.* xxx. 12. *Canticles* iv. 3.

^m מִשְׁתּוֹ for מִשְׁאֲתּוֹ, as it is found in several codd., refers first of all to the rising up of the crocodile from the water; and then the expression may be intended by comparison to remind us of the greatness and majesty of the Creator himself, *vide ch.* xiii. 11. אֱלֹהִים, or more usually אֵלִים, as it is frequently written in this passage, means *strength, heroes*. שִׁבְרִים, literally *confractioes (animi)*, i. e. *terrores*. For the verba of breaking are among eastern people (as we are reminded by Bochart), also verba of terrifying.—יִתְחַטְּאוּ, they are bewildered, viz. through anxiety; *vide Schultens Animad. Phil.* 175.

ⁿ מִשְׁיִגְהוֹ חֶרֶב, as a nom. absol., is to be translated, “There is one that advanceth the sword a-

Nor lances, arrows, and coats of mail.^o

19. He esteemeth iron as straw,
And brass as rotten wood.

gainst him," i. e. " If any one will strike him with the sword." The expression בְּלִי תִקּוּם, " it holdeth not," is graphic ; viz. it holdeth not on his hard skin, or it reboundeth from it. Bochart has collected several classical passages in further proof of what Pliny has said, " Cutem contra omnem ictum invictam esse," as Herodotus ascribes to the crocodile δέσμα ἀπόρητον. In Caswini it is said,

ظهر كظهر السلحفاة لا يعمل الحديد فيه

" The back resembles that of the tortoise, which steel cannot penetrate."

^o Scil. בְּלִי תִקּוּם. There can be no doubt that the words מַסֶּע and שְׂרִיָּה which occur only here, denote weapons. With regard to the latter, there is some doubt whether, in this passage, where there is question of an attack upon the crocodile, it can mean coat of mail, like שְׂרִיָּין and שְׂרִיָּין; and therefore Bochart has translated it *spiculum* = the Arab. سربة *parva sagitta*. But the poet means to express that defensive weapons also are useless, and that the breastplate of the warrior affords him

20. The son of the bow cannot make him flee,^p
Slingstones are turned before him into
stubble.

21. Clubs are counted as stubble,^q

no protection against the monster. But מַסֵּעַ is by many commentators referred to תַּחֲנִית, so that this signifies *lancea profectionis* (from נָסַע *proficisci*) i. e. *ejaculationis*, i. e. *hasta missilis*. Vide אֶבֶן מַסֵּעַ 1 Kings vi. 7. Only the description would acquire greater force, if, with Bochart, we were to understand by the word a species of weapon. He

compares the Arabic word نَشَع confodere, and explains it by *telum*. Schultens cites the Arabic س-و منزع, which also means *arrow*, from نَزَعَ traxit, attraxit arcum. Vide Gesenius on the word.

^p Son of the bow is the arrow, as *Lament.* iii. 13. Vide Jones' *Poes. Asiat. Comment.* 127, *J. G. Eichhorn's edition*: and father, mother, son, and daughter, are used as figurative terms in Arabic. Vide Hammer *Fundgruben des Orients.* vi. 4. 402. *A. T. Hartmann's 2d Excursus to his Commentary on Micah*; Freytag's *Lex. Arab. Lat.* p. 6, 54, 161, 162.

^q Concerning the ἀπ. λεγ. תֹּחַת *club*, from the

He laugheth at the shaking of the spear.

22. Pointed sherds are beneath him,

He spreadeth out threshing instruments
upon the mire.^r

23. He maketh the deep to boil like a pot,

root יַתַּח, Arab. ^{وتَحَّ} *fuste percussit*, vide *Bochart and Schultens in loco*. The plural נִחְשְׁבוֹ is no way incorrect, as many suppose, standing as it does with a singular noun: but this is to be taken as collective. No club of any sort can hurt him.

^r The meaning is, The under part of his body is sharp and pointed. חֲרִירֵי חֶרֶשׁ, literally, “points under sherds,” i. e. very sharp and pointed sherds, *acumina testae*. Vide *Gesenius in Lehrgeb.* 678. *Ewald in Crit. Gram.* 576. With regard to this comparison, Bochart adduces a passage from *Ælian, Hist. Anim.* B. 10, ch. 24, which says that the crocodile is armed as with shields, which ἐσθλασιν ὁστράκοις κατὰ πρὸς. חֲרִירֵן, Threshing instruments. (Dreschschlitten, *Germ.*) vide *Isaiah* xxviii. 27. This comparison is somewhat ironical, as it is not customary to spread out threshing instruments upon the mire, עַל־טִיט but upon the fruits of the ground. Other attempts at explaining this pas-

He changeth the sea into a mortar of ointment.^s

24. Behind him he causeth his track to shine,
One would take the water-flood for hoary
hair.^t

sage, which is by no means difficult, vide in *Rosenmüller in loco*.

^s Bold comparisons, descriptive of the foaming of the waves after the passage of the crocodile.

מִצּוֹלָה as צוֹלָה depths of the sea or of a river.

Vide *Jon.* ii. 4. *Micah* vii. 19. *Zech.* x. 11. ים is used here for the Nile, as *Is.* xix. 5. *Nah.* iii. 8, as

it is called by the Arabians ^{سوح} مَرَقَقَا .

from מִרְקָח = رَقَح to mix odoriferous ointments,

either means the ointments themselves, as *Ezek.* xxiv. 10, or a vessel in which ointments are mixed.

The latter sense is preferable, because of סִיר of

the first member of the verse. Bochart and Rosenmüller maintain that the crocodile brings a perfume with him out of the water.

^t The shining which is seen on the track of the crocodile, is foam of the water. Thus Homer often calls the sea grey, to denote that it foams (πολύγηυ θαλάσσαν). Thus Catullus in *Epithalamio Pelei* :

“Tortaque remigio spumis incanuit unda.”

25. Upon earth there is not his like,^u
 He is made without fear.^x
26. He looketh upon all high things,^y
 He, the king amongst all proud beasts.
-

and Manilius, Astronomic. Book I.

“ Ut freta canescunt, sulcum ducente carina.”

Vide *Bochart in loco*.

^u מִשְׁלֵּם is not here *dominion*, as in *ch.* ix. 10, but *similarity, equality*. Muntinghe and Rosenmüller's translation has a weaker sense: “ Non habet potentiam sibi parem in terra.” עַל-עָפָר literally on the dust, i. e. on the transitory earthly scene.

^x The crocodile is unequalled in this, that he of all creatures is without fear. (הָעֶשֶׂה) several codd. have the more usual form

^y Concerning בְּנֵי-שָׁחַץ, which stands parallel with גְּבוּרָה in the first hemistich, *Vide ch.* xxviii. 8.

CHAPTER XLII.

JOB.

1. Then Job began and spake.
2. I know that thou canst do every thing,
No undertaking is withholden from thee.^z

^z He confesses sorrowfully and humbly, that, without sufficient knowledge of the depths of divine wisdom, he had judged rashly concerning its arrangements. יֵרַעְתִּי defect. for יֵרַעְתִּי, as *Ps.* clx.

13. *Ezek.* xvi. 19, which is found in several codd. and editions. בָּצַר to cut off. Niph. with מִן to

be restrained, *Gen.* xi. 6. מִן מַה consideration, used elsewhere chiefly in malam partem vide *ch.* xxi. 27. *Ps.* x. 2; xxi. 12. *Jer.* xxiii. 20; xxx. 24.) but here used by God, it is conceived in a good sense. *Vide Prov.* i. 4; ii. 11. But perhaps this ambiguous word is selected designedly, in order to express the thought that from the circumscribed nature of Job's views, the plans of God appeared to him to be bad, while to the All-wise they continued unhindered, and, as they originated

3. Who is he that veileth counsel without understanding? ^a

Yet I uttered that which I comprehended not,

Which was for me too inconceivable and wonderful.

4. (When I said) “Hear, I beseech thee, I will speak.

I will ask of thee, and declare thou unto me!”^b

from him, the fountain of all good, they would at length be understood in the most favourable light. The Almighty can prosecute a plan which appears to the human understanding bad, (מַזִּימָה) for it is in his power to transform the bad into good.

^a Job assents to that which Jehovah said concerning him, in *ch.* xxxviii. 2, and of his own free will repeats the same words, as if his deep humiliation must express itself in the terms with which Jehovah had addressed him at first. But there is no need to be slavishly bound by that passage, as if **בְּמִלִּין** was omitted before **בְּלִי־דַעַת**, and as if we should place **מִחֲשִׁיד** instead of **מַעֲלִים** as we find in several codd. in Kennicot.

^b Job's want of understanding was shewn by this

5. By the hearing of the ear I have heard of thee,
But now mine eye hath seen thee.^c
6. Wherefore I retract, and repent
In dust and ashes.^d
7. And it happened after Jehovah had spoken
all these words to Job, that Jehovah said
to Eliphaz the Temanite.^e “ My wrath

demand addressed to God. God alone could thus speak to Job, but not Job to him. *Vide ch. xxxviii. 3; xl. 7.*

^c The meaning is, Formerly I had only one indistinct idea of thy wisdom; I now perceive it clearly. We must not take umbrage at the expression of SEEING *God*, on account of what is said in *Exod. xxxiii. 20*. The eye, as an immediate object of perception, stands opposed to the more easily deceived ear. But if this vision of God is to be taken literally, we must remember that Jehovah spoke from a dark cloud, מִן הַסְּעָרָה, and thus saved the mortal from being overpowered by the dazzling splendour of his countenance.

^d אֲנִי אֶחָדָה I retract, viz. my former speeches against God.

^e Jehovah rightly distinguishes Eliphaz from among the three friends, because he had spoken

is kindled against thee and thy two friends, for ye have not spoken concerning me that which is well-grounded, as my servant Job hath done. 8. And now take seven bullocks and seven rams, and go to my servant Job, and offer for yourselves a burnt-offering, and my servant Job shall pray for you;^f and perhaps I will have respect unto him, and not avenge your folly upon you;^g for ye have not spoken of me that which is well-grounded, as my servant Job hath done. 9. So Eliphaz the Temanite, and Bildad

the most to the purpose. The expression נִכְוֹנָה is well chosen; for there was a deficiency of well-grounded consistency in the arguments of the friends.

^f For this sin-offering, vide *Levit.* xxiii. 10. Job, the servant of God, is made to take the place of the expiatory priest; whereby Jehovah shows him the greatest honour.

^g Literally, “not set to work against you the folly.” The folly, viz. which you have spoken against me, i. e. not to avenge your folly upon you. Folly, i. e. evil in general, exercised by Jehovah against the friends, but, punishment. The expression is ironical.

the Shuhite, and Zophar the Naamathite, went and did as Jehovah had said unto them, and Jehovah had respect unto Job. 10. And Jehovah indemnified Job for his loss,^h when he prayed for his friends, and Jehovah restored the double of every thing that had belonged unto Job.ⁱ 11. Then came there unto him his brethren and sisters, and all his relations of former times,^k and did eat with

^h שָׁב אֶת־שְׁבוּת “bring back the captivity,”

a proverbial expression for to replace what was lost. Vide *Ezek.* xvi. 53. *Ps.* xiv. 7. *Amos* vi. 16. *Zeph.* iii. 20. *Hos.* vi. 11. *Joel* iv. 1.

ⁱ Thus is double promised by Jehovah to Jerusalem as a compensation for the evils of exile. *Is.* xl. 2; lx. 7; lxi. 7. *Zach.* ix. 12. In the Koran Sur. xxi 5, mention is made of this double compensation for what Job had lost. It must not be overlooked, that Jehovah granted this greatest favour to Job at his particular request (בְּהִתְפַּלֵּל) for those who had proved themselves rather to be his enemies than his friends. Vide *Is.* liii. 12.

^k לִפְנֵים. In times past, formerly. *Deut.* ii. 10. *Neh.* xiii. 5. After his misfortunes, it must

him in his house; they testified unto him their sorrow and their sympathy with him because of all the misfortunes which Jehovah had brought upon him, and each one gave unto him a Kesita,¹ and a ring of gold.^m 12. Jehovah blessed the latter end of Job's life more than the beginning; for he received fourteen thousand sheep and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.ⁿ He received also seven

have afforded Job peculiar pleasure to celebrate his returning prosperity with his old friends in a joyous banquet.

¹ קְשִׁיטָה: Literally, something weighed out.

قسط a certain weight of gold or silver, which was used in the most ancient times; vide *Gen.* xxxiii. 29. *Jos.* xxiv. 32. It is a matter of doubt whether it was coined, or what was its value. Vide *J. D. Michaelis, Suppl.* 2207, and *Gesen. on the word.*

^m נֶזֶם means nose as well as ear ring. Vide *Jahn Bibl. Archaeol.* I. 2. 145.

ⁿ Vide *ch.* i. 3.

sons^o and three daughters. 14. And he called the name of the first Jemima, and the name of the second Kezia, and the name of the third Keren Happuch.^p 15. And in all the land were no women found so fair as the daughters of Job; and their father gave them an inheritance among their brethren.^q 16. And

^o The numeral form שבעֶנָּה occurs only here.

Vide *Gesen. in Lehrgeb.* 612. The form is regarded as a substantive by *Ewald in Crit. Gramm.* 498; *a seven*, as we say *a dozen*.

^p Names figurative of the beauty of the daughters, such as are much used by the Persians. *Daylight*, *Cassia* (a perfume), *Box of odoriferous ointment*. קֶרֶן is a box of horn, or shaped like a horn: or the horn hollowed out and made into a box. Vide 1 *Sam.* xvi. 1, 13. 1 *Kings* i. 39.

^q This favour shown to the daughters in giving them a share of the family inheritance, is mentioned as something peculiar, because, according to the Mosaic law, the sons only inherited. Vide *Num.* xxvii. 8. *Jahn. Bibl. Archaeol.* 2. 291. The admission of the daughters to a share of the inheritance is a proof at once of wealth and unanimity. לָהֶן לָהֶם. Concerning this apparent incorrectness in using the

Job lived afterwards an hundred and forty years, and rejoiced in his sons and in his grandsons for four generations. 17. And Job died, being old and full of days.^r

masculine pronoun in relation to substantives of the fem. gend., vide *Gesenius in Lehrgeb.* 781. *Ewald in Crit. Gram.* 643.

^r Full of days, should more properly be rendered, tired of life; and in this expression lies the idea of full contentment with a richly blessed existence, at the time when it draws to a close.

END OF VOL. II.



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